

# THE CHINESE RECORDER

誌 雜 務 教

Not to be Drawn

VOL. XLVI

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WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

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# THE CHINESE RECORDER

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VOL. XLVI

MAY, 1915

NO. 5

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## Editorial

Which Will  
You Choose?

THE opportunities for indefinite expansion of all kinds of missionary work were never greater. The demands for intensive training and development of Chinese Christians and leaders is growing in insistence. Every missionary and mission is confronted with this great opportunity and this great demand. There is a growing conviction that we cannot adequately undertake both at the same time. A choice has to be made. There is a fascinating glamour about the thought of encompassing all the social, mental, and spiritual needs of all the Chinese that tends to blur the fact that the quickest way to meet these vast needs is the preparation of an adequate force of workers to cope with it. We are, however, already convinced that China can only be adequately evangelized by the Chinese. It naturally follows, therefore, that the more we do to prepare the Chinese for the task before them the quicker the needs will be met. In view of this, what is your choice? Not one ounce of the energy you have to put into the evangelization of China can be misapplied. Have you taken time to find out whether you are doing the one thing that will count the most and will make your efforts count most in the long run? If not, you will be a better missionary by taking time off to come to a decision about this matter.

### **A Characteristic of Permanent Leadership.**

FOREIGN missionaries are in China to lead the Chinese forward and upward. Every missionary has in some degree to meet the demands of a position of leadership. Is your leadership going to be permanent? Two things said by Gerald Stanley Lee in "Crowds" with regard to Labour leaders are true with regard to Christian leaders. The first is that no man needs to be taken very seriously as a competent leader who is merely thinking of the interests of his own class. The second is that no man will be accepted as a competent leader who is afraid of the other classes. The task, therefore, of the modern leader is to learn to adjust his own convictions about his own faith with his sympathy with that of others, and no one will be able to hold his leadership who cannot think beyond the needs and claims of his immediate followers, for there is no legitimate interest of the Kingdom of God that can be pushed to the exclusion of all others. Unless your sympathies are wide enough to see the other point of view, the possibility is that your own is warped and consequently only partially right. Is your leadership, therefore, of the type that will stand, or are you simply getting ready to be laid on the scrap heap? There is no longer any hope that one branch of the Church, or one religious idea, will dominate the Christian world. Only those can remain leaders who have found how to walk abreast in full sympathy with every other true Christian.

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### **Future of Mission- aries in China.**

THERE are frequent references to the day when the missionary will be no longer needed. We are afraid that ere long some will be trying to decide on their day of sailing. We have a feeling, however, that the day when the Western brothers' usefulness in mission fields will pass away, is a long way off. Of course a good many features of the modern missionary work will pass away. In point of numbers and in point of importance the position of the missionary will become more subordinate to the Christian Church in China than it is now. But we do not see any grounds for assuming that the missionary will retire from China any quicker than the foreign trader. All international relationships are changing, and in the change and readjustment there will be a place for the Western brother in the future development of Christianity in China. His experience will long be needed. Then, too, where will



he go? There are, it is true, unoccupied places, but by the time China is evangelized,—only *nominally* evangelized—there will hardly be any extensive unoccupied fields for missionary effort, and yet we cannot think of a situation where there will be no room for the exercise of Christian brotherhood, as expressed in the missionary enterprise. We are not expecting any change of base.

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**The Chinese Church  
and the Missionaries.**

THREE articles in this issue deal with the perennial problem of the relation of Chinese Christians to their Western colleagues. The article on "The Relation of the Foreign and Chinese Elements in the Work of the L. M. S. in North China" indicates an attempt to find a *modus operandi* for the harmonious working together of the Chinese Church and the missionary. The article on "Methods of Organizing Missionary Churches" deals with the phase of this relationship where the missionary is still dominant, while the article on "Saving China's Cities" shows how a mission is preparing to put Chinese leaders in charge of work financed largely from abroad. Here are three points of view representing conditions obtaining contemporaneously. The crux of the problem seems to be that of the ultimate control of funds raised out of China. The missionary cannot get away from a feeling of responsibility towards those who have contributed the money. That responsibility cannot be ignored or lightly passed on to others. On the other hand, the Chinese Church, when it faces the question, feels that there is laid upon it the responsibility to decide what is best to do for its countrymen. Both the responsibility of trusteeship and national affiliations will have to be taken into account. They are rights which fall under the head of *duties*. Neither side should be asked to give up the responsibility laid upon it, and it is not necessary, for they are not fundamentally incompatible, and are both essential. The day is past when funds from home can be spent wisely without the full co-operation of the Chinese Church and Chinese leaders. And indeed the idea of gifts outright to groups of Chinese Christians should be given a larger place than it has had in the past. The gift of a good Church building, for instance, does not necessarily create dependence. There are certain matters of relationship between the missionary and the Boards in which Chinese leaders cannot desire any share. On the other hand, plans and

methods of mission work in China should no longer be undertaken without the sympathy and co-operation of those who are to help do the work, and sometimes even of those for whom the work is to be done. The time is past for a group of missionaries to meet and discuss plans for work among the Chinese without taking Chinese leaders into their confidence. The decisions of such mission meetings must appear very much like "edicts" to those for whom the legislation is enacted. Such a condition savours too much of "extra-territoriality". The problem of finding a method of co-operation is a tremendous one, but independent legislation by a group of missionaries is now an impossible method for those who would meet the needs of the new China. Consequently our task is to work at the problem of Christian co-operation until it is solved.

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**St. Paul's Methods  
Again.**

THE article by Mr. McWhirter on "Methods of Organizing Missionary Churches" demands careful reading. The article was read and discussed at a meeting under the auspices of the Manchurian Mission Conference. The author has expressed his convictions in a forcible way. It does seem, however, as though his enthusiasm has led him into too much generalizing. The control of Christian work in China by missionaries undoubtedly still prevails in all too many places. Nevertheless real progress has been made since Mr. Allen published his thought-provoking book. It is evident also from the comparison of the articles in this issue that development with regard to this problem is at different stages in different places. It is no longer true in general to say, "We have done everything for the Chinese except acknowledge any equality". The articles by Mr. Meech, Mr. Mateer, and Mr. Walsh, indeed, show that the missions referred to have made great progress in this regard. Other missions of which we know have their ecclesiastical matters discussed by conferences in which there is often a majority of Chinese Christians, such conferences even discussing the question of the location of the foreign missionary. However, Mr. McWhirter wisely reminds us how necessary it is to get the Chinese Christians to realize that the work is theirs. No group of people or individuals can rise to their highest achievements until they feel responsibility therefor. Therefore Chinese Christians are not placed under the best conditions for growth until actual responsibility falls upon them. It seems to us that in this



regard the article on "Saving China's Cities" marks a distinct step in advance. Mr. McWhirter has made his strongest point in pointing out the necessity for following Paul in his faith in the Holy Spirit working in his converts. A fuller realization of this will enable us to recognize the Chinese Church as trustees with us for the disbursement of funds raised for God's work in China. We are reminded that often the missions ask for more direct control over the money given for work in China, which control the Boards hesitate to give, but it should be possible for consultation between Chinese and foreign leaders over the disbursement of mission funds to be so conducted that the special relation of the Western brother to the funds does not appear. Those for whom mission work in China is to be done have a right to be heard. We believe they can be heard more to advantage than they have been in the past.

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**The Chinese  
Ministry.**

THE growth of Christianity in China together with the rapid increase in the number of those interested in and desirous of understanding Christian truth, is putting demands upon the Chinese Ministry for which many of them are not prepared. Where there has been apparent failure to fit in with the needs of the new element that is coming into the Church it has not been due so much to a lack of willingness and sympathy as to inability to readjust the habits that have been formed under different conditions. In speaking of the "Chinese Ministry" we refer, of course, to both ordained and unordained Chinese Christian workers. A correspondent draws attention to the point that we are always too much inclined to talk about China, the Chinese Church, and the Chinese Ministry, as if they made exceptions to all common laws, whereas the qualities that have made faithful and successful ministers and churches in all ages and at all times are the qualities which Chinese Christian workers need. While it is evident that two distinct types of Christian workers are needed, the one to meet the needs of the leading classes in large centres and the other to do the pioneer work in the country, yet all wherever stationed need a wider outlook than has heretofore characterized the general run of Chinese Christian workers. Another correspondent says that though his experience is limited he finds the need of knowledge in ways of modern Biblical interpretation necessary for dealing with the student

class, for he finds that they are thinking more deeply on these matters and kindred subjects in theology than he has been accustomed to give them credit for. Others possibly have had the same experience. The same thing is true in a modified form of many of the places that have been considered out of the general run of activity. The Chinese as a whole are thinking more than ever before.

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**Outstanding  
Needs.**

SOME of the outstanding needs of the Chinese Ministry which have been brought to our attention in response to our request are:—

(1) The development of the habit of study to a larger degree.

(2) A higher conception of the nature of the call to the Ministry. It is still considered too much as one possible occupation amongst many, and too many men are sent for a theological education simply because other doors have been closed:

(3) A deeper, fuller, acquaintance with the Bible. Says one correspondent, "They need to be as well acquainted with their Bible as the Confucian scholar with his classics so as to be able to reply to the scholar's quotation from the four books with a "Thus saith the Scripture," and so to show that the Bible is put on a higher plane than the Confucian books because of the effect upon his life and thought.

(4) Greater attention needs to be given to the question of wives for these Christian workers. The demands upon the wife of a Chinese minister, under present conditions, are much greater than ever before, and their influence, therefore, to mar or make has increased proportionately.

(5) Again the Chinese Ministry needs more practical training in pastoral methods and church management. That also is the result of the new condition of things. There is more of a tendency to put students in Bible Schools and theological seminaries through a laboratory course in order to bring them up against the actual problems they have to face.

(6) Back of all other needs is that of the necessity of being fired with a zeal for service and the uplift, by means of the Gospel, of those around them. There are still all too many preachers who look at their work with the idea that if people come they will preach to them, and that having done this they have met their obligations. There is not enough of



the feeling that the Church of Jesus Christ in China must go after the lost, though there are not wanting striking signs of a growth in this direction also.

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**World Conference  
on Faith and Order.**

LIKE many other things the movement for a world conference on Faith and Order has been retarded by the present great struggle in Europe. The Executive Committee, however, has recently sent out the report of a special committee appointed to consider the proposal to organize local conferences. This report says, "The interest in the World Conference on Faith and Order is deep and wide-spread. Those who are familiar with the proposal look to it with confidence as the best preparation for such constructive efforts at re-union as shall displace our past feebleness in the proclamation of the Incarnation. Yet if the Conference is to be effective it must have the support of a much wider interest, and above all it must be recognized that we ourselves are powerless and that only God can give us grace to seek and follow His will. The Commission appointed by the Episcopal Mission cordially commends the plan for local conferences to promote a desire for re-union and to spread comprehension of the objects and methods of the World Conference. The greatest danger about such local conferences is that they may lead to the premature discussion of the divisive questions which are to be reserved for the World Conference itself. The main object of each conference, therefore, should be prayer. Wherever possible that should be united prayer, but it must be so real that we can no longer be content with occasional meetings for united prayer, but that real prayer for unity may have its proper place in all our devotions, whether in our respective places of public worship or in our closets. If a member of the liturgical Church takes the lead in organizing these local conferences he should ask his non-liturgical brethren to lead the devotions and vice versa. After weeks, perhaps months, of such meetings of prayer God will show us the value of the Conference method."

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**The Appeal of the  
Hour to Christians  
Everywhere.**

"Now, when this war is over, the Christian Churches will find themselves face to face with an almost desperate situation. It will then be a question as to whether the future of European civilization is to be built up on armed force, or is to be shaped

anew by moral and spiritual means. It will need the united weight and witness of all the Churches to win any consideration for their point of view. Already there are signs that we shall be called upon to face a vast recrudescence of materialism and militarism. This is only what was to be expected under the circumstances, but it contains no promise of a better future, and can only open out before our eyes an endless vista of wars and rumours of wars. There is a better way, and it rests largely with the Churches to secure its adoption."

W. B. SELBIE, M.A., D.D.

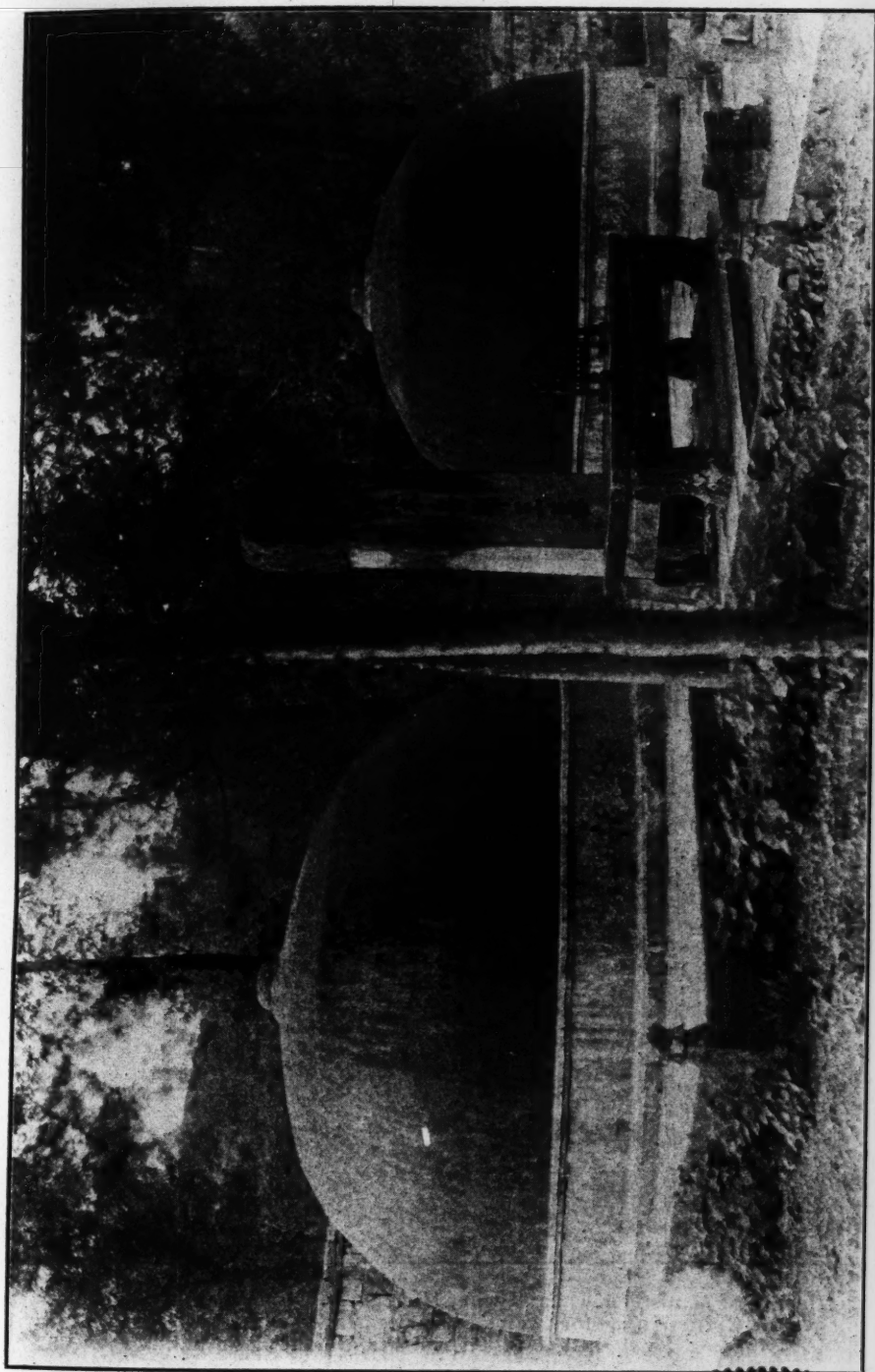
(Churches, War and the Future.  
The Constructive Quarterly March 1915.)

"The Church has need to speak with one voice from all her severed parts. The fact is that she is divided, and therefore impotent when a great world-crisis comes suddenly upon her. There is no unifying power and principle, and no sufficient conception of the common good which might enable her to stand before the warring nations and call them in the name of Christ into the way of peace. Her supreme mission is reconciliation. She is at war within herself, how can she reconcile the nation? "By this shall all men know that ye are my disciples, because ye have love one to another". But the world does not know it, for we do not manifest that love. It is not so operative within the body of Christ as to prevent her from calling her sons to slay one another. The Church stands aside ashamed to confess that the eternal ideals of the Kingdom of God do not move men as do the passing ideals of national welfare. Where are we to look for a way out of our strife and discord and into a surer message for distracted humanity?

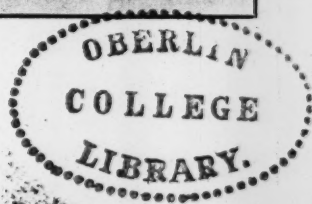
What the world needs is not that the Church should be less Christian, but that she should be more Christian, not that she should lower her standard by compromise with the world, but that she would raise it incomparably higher, not that she should make a less demand on the loyalty of men, but a greater and more exacting one. This is the change in the Church which will rally to her flag the many thoughtful men in all walks of life who to-day stand aloof. This is the change that will make her once more a power—not with temporal arms, but in the might of an irresistible spiritual conviction."

HENRY T. HODGKIN, M.A., M.B.

(The Church and War.  
The Constructive Quarterly March 1915.)



Tombs of Ya Fei and wife, Hangchow. Ya Fei was a great General (A.D. 650-684) who won many victories against the Tartars. He was strangled to death through the machinations of Prime Minister Kwei.







**Bronze Images of Minister Kwei and wife, Hangchow, Chinese archtraitors on whose images the Chinese have for twelve centuries heaped every possible indignity to show their detestation of his treatment of Ya Fei.**

# Contributed Articles

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## Jesus and the Holy Spirit

WILBERT W. WHITE.

**T**O the readers of the CHINESE RECORDER, greetings.  
Your editor, some months ago, kindly requested that I prepare a devotional article for use in the CHINESE RECORDER.

I have been much helped by the study of our Lord in His relation to the Holy Spirit in general, and in particular in the 4th chapter of the Gospel by Luke. May I give to you a report of a little study which I have made on that chapter? I strongly urge that before proceeding further in this article you would read the 4th chapter of the Gospel by Luke. Read it thoughtfully, with an open mind and observe. Make a notation of what you observe before following the article herewith submitted.

The opening expression of the chapter is as follows: "Jesus full of the Holy Spirit." This idea should be kept in mind in the entire study of this chapter. The chapter falls naturally into three parts. In the first part which gives an account of the temptation in the wilderness, Jesus, full of the Holy Spirit, is victorious over the temptations of the devil. In the second part of the chapter we are given an account of His rejection at Nazareth. We might speak of this as His defeat at Nazareth but even in this defeat He was victorious. We might think of the devil as incarnate in the leaders of the people there who rejected Him. In the third part of the chapter, at Capernaum, He is successful. His opposition there is in the form of demons and disease. Here He is also victorious and even in His time of success He resists temptation. Are you clear now concerning the thought of this entire chapter? First, Jesus victorious over the devil in his direct attack against Him in the wilderness. Second, Jesus successful in the indirect attack of the devil against Him at Nazareth. Third, Jesus successful against the opposition in the form of demons and disease at Capernaum.

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The secret of all this is that He is full of the Holy Spirit. If you will read carefully this chapter, you will find that the Holy Spirit is mentioned several times. Our Lord is represented here as using delegated power. He emphasizes the fact that He is human. Notice the way He answers the devil the first time in the wilderness: "Man shall not live by bread alone." Have we all clearly understood that the life of our blessed Saviour as lived in His humiliation was truly a life of faith? Recall those words in the 57th verse of the 6th chapter of John: "As the living Father hath sent me and I live because of the Father so he that eateth me, he also shall live because of me."

I believe that we are coming rapidly into a period when the work of the Spirit of God in His relation to Jesus Christ, and subsequently in His relation to believers, is bound to be more emphasized.

Here is the secret for true preparation for Christian service. Our Lord is full of the Holy Spirit, and He is full also of the Holy Scriptures. He relies upon their use. He recognizes that in the spiritual realm and in this holy war there are means adapted to ends just as everywhere else; that God has furnished the weapons of our war-fare; that they are not carnal but are mighty. When shall we, as soldiers of the cross, come to recognize that our success in this fierce battle is conditioned upon our fighting according to the rules of our Commander? Great and abundant are the stores which He has laid up for them that fear Him. Our Lord is a revelation in His earthly career of the possibility of living the dependent life, and consequently the life of fruitfulness and beauty.

If you would like to study into the relation of the indwelling Spirit of God and the indwelling Word of God compare among other portions of Scripture those two passages in the Epistles to the Ephesians and Colossians which speak of the same in connection with the joyous life which finds its expression in praise of God.

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## Relation of the Foreign and Chinese Elements in the Work of the L. M. S. in North China

S. EVANS MEECH.

**I**T has been the object of the foreign missionary from the beginning of Christian work to win the Chinese for Christ, and establish a church amongst them. It was not long before the problem of the relation of himself to that church, and of his fellow-labourers in the church to himself, was forced upon him. To some the realisation of the necessity for having some method on which to work in these mutual relations, came at an earlier period ; to others at a later. Much depended on the character of the missionary, and somewhat, also, on the spirit of independence amongst the Chinese Christians. Some have maintained the position that as all the funds for use in all departments of the work came from abroad, the administration should be left wholly in the hands of the foreigner. Others imbued with a more democratic spirit, and possessed of the idea that the most speedy way in which to secure the independence of the Chinese church was to give it some amount of independence, even in the early stages, were willing to put more power into the hands of the church members. The result has been a considerable variety in the extent of the co-operation of the foreigner and the Chinese, and of the time at which a share in the control has been granted. This has been seen in the same mission, where all mission matters are discussed and decided on in the annual meeting.

In the Chihli province, the first decisive steps towards uniting the Chinese with the missionary in the control of the church, were in the Siochang and Ts'angchou district. Two principal points seem to have forced themselves on the missionary as needing action. The first was the question of the self-support of the church, and the second, the necessity of obtaining some other wisdom as to the character of those employed by the Mission. The first of these was taken up with much energy, with the result that fairly large sums of money were subscribed by the members, and invested in various ways, so that the principal should year by year be increased by the interest accruing. The second seemed also to commend itself to the Chinese so that, for a time, they even controlled the characters of the servants in the employ of the missionaries.

The movement thus started soon spread to the other country station and a Church Council was formed there as well, though the direction in which their energies were expended was not exactly the same. The question of self-support formed an important part of their discussions, as well as the appointment of Church agents, and their control. In the cities the movement was slower of development. One main reason probably being that the number of agents employed by the Mission was much smaller. There was thus a more limited number of men to be called on for help.

And here is shown one of the difficulties, and least satisfactory parts of the movement. Those who have formed the Church Councils have been, and still are, almost entirely composed of men in the paid employ of the Mission. The church, as such, has had no part in the discussion and management of its affairs. This remark refers to the two higher grades of church councils: the District, and Provincial. In the local Church Councils which have to do only with the individual church, there is, of necessity, a considerable representation of the members. But even in these the preacher and, if there be a school, the teacher from their very position hold an authority which the ordinary member would find it difficult to resist, even if he so desired.

The local Church Council is composed of all those who hold offices in connection with the church, and of elected representatives of the members, often one for every ten members, or if the Church is a larger one, one for every twenty. The District Church Council is composed of the foreign members of the station, and delegates appointed from each of the churches in the district. These delegates, as already intimated, are as a rule mission employees, the churches being unable or unwilling to pay the expenses of their representatives. This statement while true of the past is, however, being modified to some extent, though without much change in the introduction of laymen. The Provincial Council at first was composed of Chinese representatives elected by the District Councils, together with six foreign members elected by the annual meeting of the Mission. This arrangement has been changed. Now the two councils, foreign and Chinese, meet at the same time and place. They conduct their own business separately, but meet in joint council for discussion and action on all matters of common interest. These include the appointment of agents

(that of salaries having been fixed in District Council), the management of schools of all grades, the appropriation of all church and mission funds, except such as affect the foreign members, solely, *e.g.* salaries and allowances, and the care of mission buildings, and, to some extent, the allocation of the foreign staff.

Above these three church councils is the Advisory Council, to which is sent a representative from each of the five missions of the society. The delegate is elected at the annual meeting of the Provincial Council and his expenses are met by the Chinese churches of the Mission. This council meets at the same time and place as the foreign Advisory Council, but has only advisory powers. Joint meetings are held at which matters are discussed which have been brought forward by the foreign and Chinese councils respectively.

The simultaneous meeting of the foreign and Chinese Provincial Councils, with consultative and administrative powers has only taken place once, and may be considered more in the light of an experiment, rather than as an example of what is to be in the future. But the step having been taken the relations between the foreign and Chinese workers can never go back to the old condition. The crux of the question is, as to how far control should be allowed to those who have had no part in providing the funds contributed from abroad for mission work. All would gladly welcome the assistance and advice of the church representatives in the management of such matters, but many think the final decision should be with the representatives of the society, and not with the church. For the administration of the funds and other concerns of the Chinese church the Chinese should alone be responsible, with, if they choose, advice from the foreign members of the mission, just as the foreign members desire the advice of the Chinese in the use of funds from abroad, and in the allocation of the foreign members of the staff. As was said at the outset, opinions differ on these points. To some it appears the best and speediest way of securing the independence of the Chinese church both as to self-support, and self-control, to allow its representatives this large amount of control in mission affairs. To others it appears as if progress is hindered by such action, and that the Chinese need the stimulant of the prospect of administering their own concerns, in order to make them more zealous in forwarding their church development now, and meanwhile they are learning by associ-



ation with foreign workers how to conduct the business of the Church. Which of the two methods will be the safer for attaining the desired end, experience alone will decide. Meanwhile it is the duty of all to press on in the way which each may think best, having in view the day when the Church in China shall be self-supporting and self-controlling.

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## Saving China's Cities

R. M. MATEER.

**W**ITH China's awakening, its cities challenge the Church by a new and unparalleled opportunity and a corresponding responsibility. What are we going to do about it? Even had we a large equipment of men and money, a foreign occupation of all these cities would not evangelize them. There are too many handicaps. Our ordinary Chinese evangelists cannot do it.

In Shantung we Presbyterians fortunately inaugurated higher education just fifty years ago. As a result we have educated men of ability, experience, and consecration who have come to the Kingdom for such a time as this. In our church an independent movement has been started; but some of our high-grade workers have proposed, in preference to this, co-operation between them and the Mission in the opening of at least fifteen cities in our Shantung Presbyterian territory. Our Mission has promptly met them half way by requesting the home church to raise twenty-five thousand dollars at once and one hundred thousand ultimately, with the request that the Board secure the services of Mr. Scott and Mr. Isett for the securing of this money.

At least five thousand dollars will be spent for the plant in each city, which is a mere bagatelle compared with that required for a foreign manned station. Subject to modifications, the buildings will be a large auditorium, a street chapel, a guest room for men and one for women, school rooms to be used both day and evening, and, with a separate street entrance, accommodations for a Y. M. C. A.

Engaged in this work will be an older, together with a somewhat younger, college graduate (preferably a seminary graduate), a Bible-woman and a gateman. Their salaries together with incidental expenses will require five hundred

dollars. It is proposed to have an educated physician traveling among each five of these cities, seeing patients four days every month in each city; also a general Y. M. C. A. secretary for the fifteen cities. The college is proposing to make this their benevolent enterprise, securing gifts from the alumni scattered all over China; and the Christians of the county whose city is thus occupied will assist, so that the current expense will be from the first partly supplied on the field. This whole enterprise is entrusted to the oversight of six men, three Chinese selected by the Synod, and three missionaries selected by the Mission.

This plan is commended by the following considerations:—

First—It means the occupation of the strategic centers. For the vast population of each county, the county seat is becoming more and more the commanding political, commercial, educational, and social center. Formerly the cities have been most difficult of approach, but now their doors are thrown wide open, so that evangelistic work hereafter must not be so exclusively in country districts.

Second—It furnishes an attractive field for an able Chinese leadership. As in all times and countries, large Church success awaits a fully equipped leadership. Here, as in the West, high grade leaders are not satisfied with a pastorate among scattered country churches, but are attracted to the cities. With churches developing among these thickly populated counties, the man in the central city will, without the office, be a veritable metropolitan of wide and commanding influence. We have some such men ready for this work, and an inspiring program will doubtless secure all that are needed.

Third—This plan makes prompt use of available resources and looks forward to a new and permanent method of work.

Fourth—This plan promises Chinese and foreign co-operation instead of separation. If we can have the grace and vision to accord to these men these positions of evangelistic prominence while retaining a directing influence, it will be ideal.

Fifth—This plan is calculated to eliminate the idea that a foreign church is being planted throughout China, which impression is a serious drawback. Moreover the Chinese church itself will never have large success until its members

are filled with the realization that this is an enterprise for which they are responsible. This is a fundamental truth ; now is the psychological time ; and we think the above is the method for turning this responsibility over to them.

Sixth—This method of work helps to make worth while in an evangelistic way the large amount of effort and money put into higher education in Shantung. It furnishes openings for able and consecrated graduates, because such feel drawn towards the influential task of bearing witness for Christ in city centers where the men who are shaping the destinies of China go and come.

Seventh—Such occupation will give needed prestige to direct evangelistic work in the eyes of the influential classes both in and out of the church. The rapidly increasing prominence given to our church education by so many fine plants and such rapid expansion, with the turning of almost all college graduates to the more profitable work of teaching, is calculated to misrepresent our missionary object. It thus appears that, to say the least, we need the prominence of this city enterprise for the balancing up of the several departments of our common work.

Eighth—This campaign is commended by its plan of approach. Bible preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work and Y. M. C. A., thus touching many different points of approach to mind and heart.

Ninth—This evangelistic effort promises to arrest the attention and save from spiritual bankruptcy the educated classes, and stem the rising tide of an atheistic, materialistic philosophy of life. This impending bankruptcy constitutes the greatest menace to the future of China. With the grip of the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the cravings of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence the wisdom and urgency of the above program.

Tenth—This project has already passed the theoretical stage. We have two such men already at work in two cities with splendid results. They are men who could command much larger salaries elsewhere, but who prefer this soul



winning work in these cities, especially among the young men and young women students. In view of the above, is it not apparent that it would be hard to find a Christian appeal combining so many attractive and impelling considerations?

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## Methods of Organizing Missionary Churches; St. Pauls or Ours?

JAMES MCWHIRTER.

**A** VERY serious and startling indictment has been made against those responsible for mission policy, by the Rev. Roland Allen, in his book, "Missionary Methods, St. Paul's or Ours?" No missionary can afford to ignore Mr. Allen's contentions; they strike at the very foundations of our mission work, and force us to examine our methods in the light of the information he brings to bear on the problem of the establishment of the Kingdom of God in non-christian lands. Should his arguments prove convincing, some of us will be compelled to change our whole attitude towards the churches and people under our care.

Mr. Allen's main contention is—that Paul, in little more than ten years, planted churches in the four provinces of Galatia, Macedonia, Achaia, and Asia. He stayed in each centre usually five or six months; in that time he taught a small nucleus the elements of the faith, made provision for the administration of the sacraments, and placed upon the newly formed congregation full responsibility for the evangelization of the surrounding district. Although he kept in close touch with them for some years afterwards, yet from the first they were fully established, and would have existed had they never seen Paul again.

We, on the contrary, found churches, and keep them in leading strings for years; we teach them from the first to lean upon the foreigner; our organization is so expensive that it cannot be maintained except by help from the homelands; and every year, by additional expenditure we are rendering more and more difficult the task of handing over control to the local congregation. Our *theory* is that we want the Chinese Church, as soon as possible, to be self-supporting, yet our practice is such that almost every effort towards independence is in opposition to the foreigner, rather than a natural growth from existing churches.

We missionaries are compelled, in view of this criticism, to make out a basis for our present methods,—or abandon them. We owe this to the people whom we represent, to the Church which has appointed us, to Christ who has called us.

I do not claim for this paper any originality. I have merely culled from Mr. Allen's book, for our serious consideration and practical guidance, such portions as are applicable to the situation in Manchuria, such thoughts as may be of vital use to us in reshaping the whole policy of our life-work, under the guiding spirit of God. The ideas expressed, most certainly represent my own sincere convictions.

In the few minutes at my disposal I shall:—

First, state briefly Paul's methods of organizing, and of dealing with organized churches, contrasting with these the methods used by ourselves.

Secondly, I shall endeavour to meet possible objections to the arguments drawn from this contrast.

And thirdly, I shall present for your consideration certain principles, which can be put into practice here and now, in our own Mission field, and which, if adopted, will I believe transform the whole situation in these three provinces, and bring us, in a few years, within measurable distance of realising the fond hope of each one of our hearts,—a self-supporting and self-propagating church in Manchuria.

I. *Paul succeeded in doing what we have only tried to do.* The facts are unquestionable. In a very few years he built the Church on so firm a basis that it could live and grow in faith and practice, that it could work out its own problems, and overcome all dangers and hindrances, both from within and without. What were the elements in his methods which contributed to such wonderful success?

1. He chose strategic centres, *i.e.* places which were most likely to become centres of Christian activity. The province was the unit in his mind. His theory of evangelizing a province was not to preach in every place himself, but to establish centres of Christian life in two or three important places, from which the knowledge might spread into the country round. By establishing churches in two or three centres, Paul claimed that he had evangelized the whole province.

2. He stayed in each place long enough to teach a few the fundamental truths of Christianity, and to bring them into

living contact with the Holy Spirit ; he was confident that the Holy Spirit would perfect the word of grace in their hearts, and lead them into all truth.

3. He made each church a complete unit in itself by appointing as elders, some of those men whom he had taught, for the preaching of the Gospel, the instruction of the infant church, and the administration of the sacraments. With the appointment of elders the churches were fully equipped.

4. He made each church self-supporting from the very first. He did not give them any help in the way of finance. They received no money from him for a church building, nor were evangelists appointed by him, and supported by the Home Church. He never administered any local funds himself.

5. He taught that the local church was responsible for the spread of the Gospel in the region around, and as a consequence we read of numbers of churches which Paul had never even visited.

6. He refused to transplant the law and customs of the Church in Judea into the four provinces. When difficulties arose in the provinces he treated these difficulties as questions which each province if not each church must settle for itself. He gave his advice, and trusted each church to arrive at a right conclusion. Even when an appeal might have been made to a decree of the Council at Jerusalem, he refrained from doing so. To defend the spiritual liberty of the church, he went in daily peril of his life. His work was hindered, his converts perverted, his strength worn out. Yet he held on his course, and the establishment of Christianity throughout the then known world was his reward. In the exercise of discipline he strove to inspire a *spirit*, not to enforce a *law*. His object was not to compel them to obey a law, but to lead them to obey the inner guidance of the Holy Spirit.

OUR practice in selecting centres of work is similar to Paul's, but in organizing churches, and in dealing with organized churches, the contrast is more than marked, it is disconcerting and even startling.

1. One of the first things we do in occupying a place is to purchase ground, erect houses, and settle down for a lifetime, as chief administrators of the congregation and district.

2. We give considerable financial help, especially to new churches, and supply in many cases paid evangelists. In some

instances we either control local church and school funds, or require that an account be rendered to us of expenditure.

3. We reserve to ourselves the right to administer the sacraments, although in some cases we cannot visit stations oftener than once a year.

4. We discipline our members by law and precedent.

5. We have in some cases acted in so domineering a fashion that members of the church have become estranged, and efforts towards self-realization and independence, which ought to have been cause for thankfulness and praise, have been the source of disruption and strife.

#### WHAT HAS BEEN THE RESULT OF OUR POLICY?

If we look over the Mission field of China to-day, we see that wonderful progress has been made. Many missions have been established through which great numbers of heathen have been brought into the fold of the church, Christian standards of conduct have been introduced, immoral customs abolished, and education extended far and wide.

Nevertheless there are everywhere some very disquieting symptoms. Everywhere Christianity is still an exotic. We have not yet succeeded in so planting it that it has really become indigenous. And everywhere our missions are dependent. They look to us for leaders, for instructors; they have as yet shown little sign of being able to supply their own needs. Day by day and year by year there comes to us an increasing appeal for men and money for the same missions to which men and money have been supplied for the last forty to sixty years. And there seems at present, little hope that that demand will change its character. When the day comes in which the demand is made for men and money to establish new missions in new countries, because the old are capable of standing alone, the end of the work will be in sight. But at present that day still seems far distant.

#### II. *Why are our methods so diametrically opposed to the practice of the Apostle?*

Is it due to difference of conditions? We have only to read Mr. Allen's book to realize that conditions in the four provinces evangelized by Paul were even worse than they are to-day in India and China. The vast majority of those who became Christians were Greeks, not Jews; and had to be taught



the elements of Christianity just as in the case of the Chinese to-day. The atmosphere in which they grew up was immoral in the extreme. Yet Paul thought fit to form them into churches and give them full control. The influence of the small minority of Jews and God-fearing Greeks cannot be overestimated, but it does not account for Paul's marvellous success, nor our wide departure from the methods of the Apostle. Whatever advantages of education, civilization, philosophy, or religion the Empire possessed, so long as it was defiled by slavery, the games, the temples, and the magicians, it is hardly possible to argue that Paul's converts had any exceptional advantages in the moral character of the society in which they were brought up, which are not given to our converts to-day. Before conversion every one of Paul's hearers was born and bred in the atmosphere of superstitious terror; the most cultured were as fully persuaded of the universal power of devils as the Chinese are to-day. And the temples of Ephesus and Corinth were no more the homes of virtue than temples in Benares and Peking. The majority of his converts were of the lower commercial and working classes, labourers, freedmen, and slaves. His converts were no better, no worse than ours in an Eastern land. Not here is the secret of his peculiar success.

It is argued that Paul was an exceptional man, living in exceptional times, and working under exceptional circumstances. That methods must change with the age. That the apostle's methods were suited to his age, our methods are suited to ours.

But unless we wish to drag down Paul from his high position as the great apostle to the Gentiles, we must allow to his methods a certain character of universality. At any rate this much is certain, that his methods succeeded exactly where ours have failed, and however great the difference in conditions, it cannot be so great as to rob his example of all value for us.

Another objection raised is that the comparison is absurd; that our converts are infants, that to talk about principles, and leave the people to find out how to apply them, would be to court disaster. But are the Eastern converts such infants? They are people who understand corporate responsibility in many ways better than we do. And even if they are infants, infants can only be taught truly by exercising their infant faculties. Dependence does not train for independence. Moreover they have the Holy Ghost to strengthen and guide them. Christians are not only what they are by nature, they are

a spirit-hearing body. It is not a question merely of our faith in them, it is still more a question of faith in the Holy Ghost. We look too much to our converts as they are by nature ; Paul looked at his converts as they were by grace.

THE CAUSES OF OUR FAILURE ARE NOT FAR TO SEEK.

We have allowed racial and religious pride to direct our attitude towards the heathen. We have approached them as superior beings moved by charity to impart of our wealth to destitute and perishing souls. We have been anxious to do something for our converts, and we have done too much, we have done everything for them. We have taught them, baptised them, shepherded them ; we have built their churches, provided their teachers ; we have fed them, nursed them, doctored them ; we have trained them, and even ordained some of them. We have done everything for them except acknowledge any equality ; we have done everything *for* them, but very little *with* them. We have done everything for them, except give place to them.

This attitude of mind is apparent everywhere, but it shows itself most distinctly when it is proposed that we should submit any of our actions to the judgments of the Native Councils which we have established as a training ground for independence. The moment it is suggested that a Council in which natives are in a majority should have the power to direct the action of a missionary, the missionary revolts.

Again, want of faith has made us fear and distrust native independence. We have imagined ourselves to be, and we have acted so as to become indispensable. In everything we have taught our converts to turn to us, to accept our guidance. The consequence is that we view any independent action on their part with anxiety and fear.

It is often said that our converts lack initiative and moral force ; that they cannot and will not do anything for themselves ; and consequently that in the early stages it is absolutely necessary to provide everything for them, and to govern them until they acquire a character capable of meeting their own problems.

But some of the people of whom this is said are seen every day to be capable of carrying on great commercial enterprises. They do not really lack initiative ; and if they did, as Christians they should begin to find it. The spirit of Christ is the spirit

of initiative. If they have no initiative without Christ, with Christ they should not fail to have it. That power is in them by the gift of the Holy Ghost. It should be jealously guarded and hopefully encouraged to find larger and larger fields for its activity; but it is checked and discouraged and stifled in a system in which everything is done under foreign direction.—*The causes of our failure I say are not far to seek.*

WHAT WERE THE ELEMENTS WHICH CONTRIBUTED  
TO PAUL'S SUCCESS?

They were these :—

1. That he was a preacher of Gospel, not of law.
2. That he retired from his converts to give place to Christ.

The spirit in which he was able to do this was the spirit of faith.

This is what separates his doctrine from all other systems of religion. He did not come merely to teach a higher truth than those who preceded him; he came to administer a spirit. He never proceeded by commandment, but always by persuasion. He never did things for them, but always encouraged them to do things for themselves. He set them an example according to the mind of Christ, persuaded that the spirit of Christ in them would teach them to approve that example, and inspire them to follow it.

He practised retirement, not merely by constraint, but willingly.

He withheld no gift which might enable them to dispense with his presence. He gave as a right to a spirit-bearing body, the powers which duly belonged to that spirit-bearing body. He gave freely, and then he retired from them that they might learn to *exercise* the powers which they possessed in Christ. To do this required great faith, and this faith is the spiritual power in which Paul won his victory. He believed in the Holy Ghost, not merely, vaguely as a spiritual power, but as a person, indwelling his converts. He believed therefore in his converts. He could trust them. He did not trust them, because he believed in their natural virtue or intellectual sufficiency, but he believed in the Holy Ghost in them. He believed that Christ would perfect His church, that he would establish, strengthen and settle his converts. He believed, and *acted* as if he believed.

III. *How far is it possible to follow the Apostle's Methods?*

It is plain our missions have hitherto proceeded on very different lines. Is it possible to introduce any of these methods without destroying to the very foundations all that has hitherto been established?

The first thing absolutely necessary is that we have Paul's faith; faith not in the natural capacities of our converts, but in the power of the Holy Ghost in them. Without faith, faith in the Holy Ghost, faith in the Holy Ghost in our converts, we can do nothing.

But if we make this great venture of faith, then the application of Paul's methods is still beset with difficulties.

Most of us to-day find ourselves in Mission stations in the midst of established communities of Christians, with a long tradition of foreign government and foreign support behind them. They look to the missionary in everything. We are assisted by evangelists whose work it is our duty to superintend. These again look to us for guidance, encouragement, and probably for definite and particular orders in every conceivable circumstance that may arise, even if they do not depend upon our initiative and inspiration to save them from stagnation.

In the central station we find a considerable organization which the native Christian community has not created, and cannot at present support without financial aid from abroad. We cannot possibly ignore that situation. We cannot begin all over again. Nevertheless, if we have the spirit of Paul we can in a very real sense practise the method of Paul in its nature, if not in its form. We cannot undo the past, but we can amend the present. We can keep ever before our minds the truth that we are here to prepare the way for the retirement of the foreign missionary. We can live our life among our people, and deal with them *as though we would have no successor*. We should remember that we are temporary, the Church is permanent.

WE CAN PREPARE THE WAY FOR THE RETIREMENT OF  
THE FOREIGN MISSIONARY IN THE FOLLOWING WAYS:—

1. We can associate the people with ourselves in all that we do, and so make them thoroughly understand the nature of the work. By this it is not meant that we associate with ourselves a few individuals only, such as the elders and deacons, but that we embrace every opportunity of educating the whole congregation. In *the management of funds*, the



administration of *baptism*, and the exercise of *discipline* such opportunities occur.

We should give the congregation full control of all *monies* raised locally. Even where, as in our central stations, a considerable proportion of the annual income is derived from foreign sources, we need not hesitate to take the Church into our confidence. The question of the Chinese having some say in the administration of foreign funds was brought before our Synod last year—by a Chinese member of Synod. This need not have caused us any alarm. The pity is that it was not the proposal of a missionary!

Even in such matters as the erection of schools, the congregation ought to manage its own business; and if a school is to be enlarged the missionary has an opportunity of teaching his people the same lesson. It is a grievous loss to the Church if such work is done simply by foreigners, when the whole community might be made to realize as never before, its importance to them, and their responsibility for it.

In the matter of *baptism*, and in cases of *discipline*, the whole congregation should be consulted, and their decision followed.

2. We can retire by *leaving things more and more in their hands*, by avoiding to press our opinion; by refusing to give it, lest we should, as is often the case, lead them to accept it because it is ours; by gradually delegating the work of the mission to the Chinese themselves.

3. In *new towns* and villages we can begin at the very beginning. We need not take it for granted that every small community of hearers must have a paid evangelist settled among them. Find out the natural leaders and instruct and train them to hand on to others what they have received.

4. We can observe the rule that no *organization* should be introduced which the people cannot maintain. We need not begin by establishing buildings; let the people provide them as they feel the need.

All financial arrangements made for the ordinary life and existence of the church should be such that the people themselves can control and manage independently of any foreign subsidy.

5. Provision should be made for the frequent administration of the *Sacraments*; should this necessitate the giving of

authority to elders to exercise spiritual gifts, we should not withhold it. Nothing should be withheld which may strengthen the life of the church; still less anything which is necessary for its spiritual sustenance. The liberty to enjoy such gifts is not a privilege which may be withheld, but a right which must be acknowledged.

6. In the exercise of *discipline* we can follow closely Paul's model. He had to deal with some of the most pressing and difficult problems which can agitate a church, many of those problems most easily and effectually solved, as we should naturally suppose, by an appeal to authority, yet he scarcely ever lays down the law, preferring doubt and strife to an enforced obedience to a rule. He appealed to the corporate conscience to check serious evils, arguing and pleading that the Holy Ghost might enlighten and strengthen his converts; setting forth the principles, persuaded that the Holy Spirit in them would show them how to apply the principles, and strengthen them to use them. His Gospel was not a Gospel of Law, but of Spirit.

Thus far any missionary who chooses can go to-day without upsetting the work of his predecessors, but building upon it.

Should fear take possession of our hearts at the thought of adopting such a course, let us renew our *faith* in the power of the Holy Ghost.

It is Paul's faith we want to-day; we need to subordinate our methods, our systems, ourselves, to that faith. We often speak as if we had to do with weak and sinful men. We say that we cannot trust our converts to do this and that; that we cannot commit the truth, the sacraments, to men destitute of this or that particular form of education or training. We speak as if we had to do with mere men; we have to do with the Holy Ghost. What systems, forms, and safeguards of every kind cannot do, He can do. When we believe in the Holy Ghost, we shall teach our converts to believe in Him, and when they believe in Him that will be able to face all difficulties and dangers. *They* will justify our faith in them. The *Holy Ghost* will justify our faith in Him.

"This is the victory which overcometh the world, even our faith."

## Language Study

### VIII. SUGGESTIONS REGARDING THE PREPARATION OF A LANGUAGE STUDY COURSE

W. B. PETTUS.

**A**N examination of more than a score of language study courses shows that there is great variety as to ground to be covered, as to the kind of material included, as to the systems of examinations, as to the aid given to beginners by seniors and as to the clearness with which the methods of study to be followed are elucidated.

I believe strongly in the language schools of which there are now about a dozen in different parts of China and think that if it is possible missionaries should be sent to one of these schools immediately on arrival in China. This is the best way to insure the getting of correct sounds, tones and idioms and the learning of the proper methods of study. In the schools the students are better protected for study than in the Mission stations. In most Mission stations there is very little help available aside from the text books. But some cannot go to the schools and except those who are to work in the city where the school is found none should stay at the school longer than the first academic year. It would be wise if the heads of the language school, who are giving much or all of their time to the studying of this problem, would prepare further courses of study to be followed by the students who have been with them until the students have covered three or more years of work on the language.

Whether a course is prepared by the language school authorities or by a committee of a mission or group of missions it seems to me that the following points should be heeded.

1. Assume that the student knows nothing about how to study a language. His study of ancient and modern languages has in most cases been a most careful and scientific training planned to unfit him for the learning of a spoken language and to fix on him bad habits of study if learning to speak is an important part of the aim which he has in view.
2. Determine the aim to be attained. Keep learning to hear and speak to the fore till the student can hear clearly what

is said to him and use a vocabulary of several hundred words accurately, both as to pronunciation and idiom.

3. Avoid the giving of too much material but insist on mastery.

4. Provide for frequent consultation with seniors and frequent examinations, especially in the early months.

5. Include in the material studied as much as possible that which will introduce the student to Chinese thought and life.

6. Study the literary language through the colloquial, reserving the beginning of Wenli until one is able to understand the explanations of the Chinese teacher readily.

7. Do not delay progress in hearing and speaking until one has learned to read and write the characters for all words used. Provide for definite progress in reading and writing but let it follow the hearing and speaking.

8. Give explicit directions as to how to work on each book studied and a clear statement as to what will be considered a mastery of the book. For instance, if Baller's Mandarin Lessons is the text book, state what sections are to be memorized, what portions are to be written, what are to be learned so that they can be understood through the ear, what are to be read, what are to be translated, etc.

9. Permit electives. After the first year's work I think that a student should be allowed some choice in the material to be studied. The choice should be made in consultation with those in charge of his work and after a selection has been made should be adhered to.

10. Require a large amount of mixing with Chinese who do not speak English and attendance at and participation in meetings both religious and secular. At every examination require a written statement as to when and how the student has had contact with Chinese other than his teacher.

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## Methods of Administration and Church Organization in the Diocese of Fuhkien

W. S. PAKENHAM-WALSH.

**T**HAT branch of the Church of Christ in China which is in communion with the Anglican Communion throughout the world, is called the Chung Hua Sheng Kung Hai, 中華聖公會.

It is divided into eleven dioceses, namely, Shanghai, Victoria, Chekiang, North China, Western China, Hankow, Shantung, Fuhkien, Kwangsi and Hunan, Honan and Anking.

The Church organization and methods of administration in each Diocese vary and in this article I have been requested to speak only of the Diocese of Fuhkien, where my own work lies.

### *The Synod* 總議會.

The work of the Diocese is directed and controlled by the Diocesan Synod which meets annually.

The membership of the Synod consists of the Bishop of the Diocese, any assistant bishops, all clergy holding the Bishop's license and lay representatives.

Each pastorate having at least thirty qualified electors is entitled to elect one lay representative on the Synod and an additional lay representative for every thirty qualified electors, but no pastorate can elect more than three lay representatives in all.

A pastorate which has less than thirty electors may obtain leave to join with one or more similar pastorates and elect one lay representative for thirty electors. Each lay representative must be a communicant, a contributor to the Church funds and be at least twenty years old. No lay representative is entitled to take his seat on the Synod until the treasurer has certified that the amount assessed on the pastorate which he represents has been paid. The Bishop of the Diocese or his representative presides at the Synod and one half of the clergy and one half of the lay members are necessary to form a quorum.

One of the secretaries of the Synod must be a clergyman elected by the clergy and the other a layman elected by the lay representatives, and a third secretary may be appointed by the Bishop to keep the Minutes in English.

*The Diocesan Board* 理事部.

The Diocesan Board is a handmaid of the Synod. It consists of the Bishop, one clergyman nominated by the Bishop, three clergy elected by the clergy and four laymen elected by the lay representatives of the Synod, and a non-voting secretary.

The Diocesan Board meets once a year at the summons of the Bishop and advises the bishop on all matters which he may refer to it for consideration, and it may also offer recommendations to the Bishop in matters connected with the administration of the Diocese as may seem to be required.

The Diocesan Board receives recommendations or requests from the District Church Councils as to the filling of vacant pastorates, transfers of pastors to other spheres, etc., and may then make such recommendations as it sees fit to the Bishop.

The Diocesan Board also receives the reports of other committees of Synod, arranges them and submits them to the Synod. It prepares in due form all such matters as the Bishop or any member of the Synod may desire to bring forward at the Synod, and prints and circulates the reports, etc., of the Synod.

It also prepares for the Synod by issuing a circular under the Bishop's direction stating the business of the ensuing Synod and sending this circular to each member not less than two months before the meeting of Synod.

*District Church Councils* 支議會.

The Diocese is divided into districts and in each district there is a District Church Council consisting of a chairman and vice-chairman both appointed by the Bishop, all the clergy licensed by the Bishop to work in the district and lay delegates elected by the several pastorate committees.

The District Church Council meets at least twice a year and oftener when summoned by the chairman or at the request of two members. The chairman and a majority of the members form a quorum.

The main duties of the District Church Councils are :—

- (a) To assess each year the contributions to be paid by each pastorate to the District Church Council funds.
- (b) To make recommendations through the Diocesan Board to the Bishop in regard to filling vacant pastorates, making transfers, etc.
- (c) To appoint catechists approved by the Synod.
- (d) To establish new centres of worship and evangelization.
- (e) To recommend candidates for ordination.

*Pastorate Committees* 鄉議會.

Within each district there may be several pastorates and in each pastorate there is a Pastorate Committee consisting of a chairman, being the pastor in charge, a vice-chairman appointed by the chairman subject to the approval of the Bishop; any clergyman holding the Bishop's license to work in the pastorate, and at least three lay communicants of at least twenty years of age.

Each congregation within a pastorate having at least five qualified electors, may elect one lay delegate to the Pastorate Committee, or two lay delegates for twenty electors, three lay delegates for forty electors, and four for eighty or over.

The Pastorate Committee meets at least three times a year and oftener when summoned by the chairman or at the request of two members. The chairman with a majority of the members forms a quorum.

The principal duties of the pastorate committee are:—

- (a) To carry out the orders of the Synod and of the District Church Council.
- (b) To assist the pastor in the deepening of the spiritual life of the congregations and in the spread of the Gospel.
- (c) To collect and forward funds for Church maintenance.
- (d) To keep in good repair the churches; parsonages, school buildings, etc.

To elect lay representatives on the Synod and in the District Church Council.

The above gives an outline of the main features of the Fuhkien Diocesan Church organization, and covers all work connected with the Synod.

In addition to the above organization there is the work which is independent of the control of the Synod, and which may be called the Foreign Missionary Work, being financed and controlled by the missionary societies at work in the diocese.

There are two missionary societies from the Church of England working in the Diocese of Fuhkien, namely the Church Missionary Society and the Church of England Zenana Missionary Society.

The work of these societies in the fields is arranged for and controlled by conferences of the missionary body.

There is a men's annual conference and a women's annual conference. In the women's annual conference the ladies of

the C. M. S. and the C. E. Z. M. S. sit together and form one conference.

Business arising between the annual conferences is arranged for and transacted by standing sub-committees.

These conferences control all such questions as the location of missionaries, the opening of new foreign missionary stations, the establishing of schools, hospitals, etc., which are supported with foreign money and do not come under the control of the Synod.

The educational and medical work is arranged for by special and educational and Medical Committees, which committees report to and are subject to conference. The Bishop of the diocese is the chairman of the men's conference.

The local missionary affairs of each missionary station are controlled by Station Committees and all matters from the stations coming up to conference must come up through the Station Committees.

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## Litang: or Missionary Problems in the Highest Town on Earth

J. HUSTON EDGAR.

**A**S I am not just now concerned about geographical and ethnological limitations but rather with the welding power of Lamaism the terms Lamaland and Lamaist will often be used when something more definite than Tibet or Tibetan is necessary.

Lamaland may be divided roughly into two parts: (a) extensive regions grooved by deep corrosions in the arid, semi-tropical valleys in which are to be found a sparse population of agricultural Lamaists; and (b) great plateaux generally high above the limit of cereals: a land of nomadic Lamaists, who wander to and fro on the plains seeking the necessary nourishment for their flocks and herds. In this article I shall not discuss mission work in the land of Deep Corrosions, but shall confine my remarks to the illimitable veldt thousands of feet above the limit of settled population. The Lamasery and government centre of Litang will suit my purpose admirably, for it is not only the highest town on earth, but has also an enormous population of lay and clerical lamaists which have not yet come within the spheres of the different Mission Boards.



I. Litang—(Tib. "Plain of Bell Metal")—at the northern apex of a great plain averaging 13,500 above sea level, is no doubt the most important religious centre in Eastern Tibet; and when a purely Tibetan rendezvous is under discussion the writer can say that he has not seen its equal in E. Lamaland. And because the lamasery built almost anywhere in accordance with spiritual laws had every material want, something resembling an ordinary township almost always became part of its constitution. Hence we find that apart altogether from the stationary population, lay and clerical, the nomads in the large and relatively thickly populated district around gather to it as men do to a civil and spiritual metropolis; and traders also, from all parts of the compass, visit it with foreign wares and carry away with them its peculiar products to the most distant parts of China and Tibet. Although it is possible that the population in cities, lamaseries, nomadic encampments included in the name Litang may range between eight and ten thousand, some travellers have dismissed it with a few uncomplimentary lines. But not so other well-known travellers, whose opinion when quoted, may enable the public to judge for themselves. My first witness is A—K, the most patient being, who ever wandered over this weary land and justly considered by unbiased geographers as the Tibetan explorer par excellence. In the volumes where his romantic wanderings are recorded Litang is described as "one of the richest towns in Tibet." Captain Davies another well known authority says "the town contains 300 houses (and) . . . a very large lamasery which is said to contain 3,700 lamas." And finally Sir A. Hosie says "the town including the lamasery numbered 5,000 but as there was only one street with 145 Chinese houses and 235 Tibetan families . . . 4,000 would be a nearer approximation." My only remark is that these latter authorities do not seem to include in their estimate 200 extra Tibetan families, some distance away, nor do they take any account of the adjacent nomadic population. The altitude of this strange town is according to Davies 13,800 ft, and the writer taking the average of nearly a dozen hypsometrical readings makes it about 100 feet higher; but if the highest point within the lamasery be taken, a reading probably exceeding 14,000 feet will no doubt be found. This altitude, if we exclude Indian huts and Tibetan tents, will make Litang the highest town on earth.

Litang until 1905 was controlled by two native Princes, whose castles may still be seen a few *li* below the lamasery. These buildings and those of the Tibetan retainers in the vicinity are probably the highest lay Tibetan buildings I have seen in Lamaland; and even where buildings form part of the lamasery or government equipment such an altitude above the limit of cereals is quite unusual. These Princes had jurisdiction over an immense territory to the south which included Tao-pa and Hsiang-ch'eng where the lamas were wont to flay alive those who differed from them in politics.

II. Litang like almost any town in Tibet would become extinct if anything happened to the lamasery. That is the point to which fame and wealth and power must continually revert like iron filings to a powerful magnet! Within these walls are (or were) the seventeen lamaseries, with the full tally of lamas and abbots, who represented the religious enthusiasm of the seventeen political divisions of former times. But just as the political heads of districts were in subjection to the Princes, so all the lamas and abbots are under one Abbot-General. The lamasery is a grand mass of buildings and gives the impression of a wealthy, well-guarded city; while the gold plated tiles, and the frequency of quaint and massive architecture represent the romance and genius of ages. Travellers differ widely in their estimates of the clerical population in Litang. The Abbot-General claims that there are 3,700 men within the walls bound by religious vows but this does not include pilgrims, visitors and students from other lamaseries. Indeed, according to Chinese reports, if this unsubsidised element is accounted for 5,000 males is not too large an estimate for the local and dependent lamaseries. Hosie considers 2,700 to 2,800 as an approximate population, with that number increased to 3,000 twice a year. Davies gives 3,700, a conclusion the writer arrived at quite independently. The lamasery of Litang is a famous resort of pilgrims, and the lamas form a community of keen traders who buy up the products of Lamaland: antlers, musk, wool, drugs and hides; and barter them for the products of China and other countries. The town, too, is famous for its printing press. Here the writer discovered a great hall filled with type which produce the 108 volume print of the Kanjur or Bible of Lamaism. These blocks may be 3 feet long, 6 inches broad and one inch thick. They are engraved on both sides and may weigh about 3 lbs. As their

numbers is about forty thousand to remove them would require a levy of about 1,000 yak. Every morning there is a wonderful choral service in this lamasery when the chief Abbot is worshipped as a God. On some occasions as many as 1,000 trained monks perform on wild, semi-barbaric instruments of music, and to hear it once is to be impressed for ever. The writer was on one occasion not only impressed but thoroughly scared as well! It was this way. He had been drinking tea with the Incarnation in his cell, and as a favour had been allowed to climb on the roof and measure the thickness of the gold plating on the tiles. Feeling quite at home in the lamasery after such an unheard of concession the next morning he took up a position on the balcony where a good view could be had of the morning service. All went well until a lama, tired of his part, looked up and saw the intruder. Word went round like magic; the wild surging service ceased; and two thousand wicked angry eyes were riveted on him, with a power that would quickly mesmerise stronger men. With what seemed an effort he got away from the building and was preparing to leave the vicinity, when the great concert recommencing told him that the danger was past. And perhaps it would be unfair to tell how glad a Christian missionary was to hear that heathen orchestra return to its idolatry! The lamasery of Litang is so holy that an unknown number of pilgrims circumambulate it every year; and the writer knows of one woman who worships it in a most devout manner. Indeed, so earnest is she that her poor old knees have worn two deep marks in the hard sward!

III. Litang being well above the limit of cereals vegetables either do not grow or are stunted and dwarfed in a remarkable way. Moreover, being near the limit of trees fire-wood is always expensive and never too plentiful. This is a serious difficulty for boiling water being only 187 F., everything must be cooked much longer than on the plains in lower altitudes. The climate also makes fires agreeable if not necessary all the year round. Fortunately, cow-manure which is always plentiful is not a bad substitute for the more desirable firewood. Still the climate of Litang is by no means as cold as one would imagine, for although the writer spent the winter months of 1910-11 in altitudes between fourteen and seventeen thousand feet, O.F. was only registered on two occasions, and one of them was at Litang. The snow-line in the vicinity is pro-



bably as high as 19,000 feet, and in December and January ice may be seen melting at 17,000 feet. This strange phenomenon may be explained by relatively warm winds, cloudless skies, and an absence of precipitation in the cold months. The following temperatures indicate perhaps the coldest day of the 1910-11 season: 7 a.m. O.F. 8 a.m. in the sun 10 F. About noon, in a bright sun, 41 F. was registered, but in less than an hour fleecy clouds decked the sky, and a fierce north wind laden with dust and powdered ice brought the glass down to 29 F. At 2 p.m. in the sun a rise of 8 deg. was noted, but at 4 p.m. the glass had dropped to 28 F. and in two hours time four degrees lower. The Government School was closed all day on account of this unusual cold spell. These figures would suggest that Litang is not much, if any colder than Tachienlu 5,000 feet lower!—Although these high altitudes may affect races and individuals differently it is safe to say that unless violent exercise is indulged in, the life and reason of ordinary men are not likely to suffer. It is probable that the attacks of indigestion which sometimes cause palpitation and insomnia, are due to badly cooked meat and "hard" water, and may be remedied by a diet of "tsamba" and buttered tea. Of course, some go up to high altitudes with set ideas about mountain sickness and would probably get sick in the Dead Sea depression if obsessed by the same hallucination. But it is only fair to say that while the writer himself could live and thrive in Litang he would never permit his wife and children to take up their abode in such high altitudes permanently.

IV. In journeying between Tachienlu and Batang in 1903, the writer was much struck with the possibilities of Litang; but the hostility of the lamasery, the high altitudes, and the alleged intolerable cold of the winters seemed to doom the town to eternal neglect. But God led step by step. Now it is patent that the first difficulty has been overcome while the second and third do not exist for strong men with a carefully drawn up programme. In 1903, it was generally believed that no European had remained more than two nights in the city; but in spite of the fact that threats and poison were both directed against him the writer remained there nearly two weeks, and was able to give away thousands of tracts and Scripture portions to lamas and laymen. But note the change: Between 1909 and 1911 he and his family passed the night in the lamasery buildings, and the once hostile lamas were wont



to walk the street with him hand in hand. The chief Abbot, too, repeatedly sent for portions of Christian literature and also conversed and drank tea with the foreigner under the golden tiles of His Holy cell. His lamas, too, gave every assistance in renting houses for mission work, and if it had not been for the jealousy of a suspicious Chinese official, a branch station of the mission would have been operating in the Eastern capital of lamaism. But what about the inconveniences incidental to such severe climates and high altitudes? These, as far as Europeans and Chinese are concerned, were to be overcome in this way: a Chinese evangelist would live there for two months or so, and the European who would be working the higher regions between Batang and Litang would visit the latter place at set times, and be prepared to remain there until the evangelist should return from his temporary, but regular, residence with Chinese friends in lower altitudes. Of course in the event of an evangelist marrying a Christian half-caste woman he might wish to dispense with the *bi-monthly* change. This of course would be so much to the good, if the evil effects of the low civilisation would not demand some such change in any case. Such a programme would and did mean much arduous itineration, and although the expenses would be heavy the work capable of being done along the main road was quite as important as that at the main station. Indeed, a better way of reaching Chinese and half caste inn-keepers and couriers, and a host of lamas and lay Tibetans including yak drivers, pilgrims, nomads and nondescript travellers could hardly be imagined. Unfortunately, the revolution came and upset all our work and plans at and for Litang and I left "the highest town in the world" for another less romantic region; but God is not leaving it for up to the present the opportunities of its people for accepting Christ have been inadequate.

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## Missionary Work in China during the Seventeenth Century

J. VERDIER.

*(Continued from April number, Page 226.)*

**I**N 1622, 1633, 1637, 1648 some other sporadic persecutions took place here and there impairing once more missionary endeavours; the Tartar conquest also put a very heavy strain upon the Fathers. Still they went on successfully, until the other great persecution of Yangkoansien broke out in 1665. All the Fathers, except a few left in Peking, were once more sent back to Macao. It was during this persecution that Father Adam Von Schall was condemned to death. He was to be cut to pieces and beheaded, but a Tartar prince saved him. One of the grievances against him was that in making up the Calendar he had badly determined lucky and unlucky days, more especially the burial day of a little imperial prince.

Now comes the question, how are we to explain the large influence of the missionaries, an influence which no Mission of whatever denomination, even Catholic, has ever surpassed, which reached from the top to the bottom of society; an influence so strong as to do away with pride, selfishness, and torpor; and so deeply rooted in the hearts of an indifferent and heedless people, that the Faith implanted in their midst was to resist long persecution, and stand firm for nearly a century with very little foreign help and in some places without any help whatever.

Perhaps the first reason to be assigned is to be taken from the wonderful training of the Jesuits, lasting for years upon years, a total of about eleven years intellectual and ascetical training before they entered their field of labour. Their ascetical training to which three full years were devoted, had developed in their minds a few fundamental ideas, namely: the supremacy of God's service, the priceless value of the human soul in God's eyes; by continual reading and meditation of the Gospels and other sacred books, they made these the main working ideas of their existence, and the example of Christ and His Apostles the pattern they tried to imitate. This means intense spiritual activity, and intense spiritual activity means the constant love of self-sacrifice for God's

sake; can we then wonder at so much earnestness and steadfastness in the teeth of innumerable difficulties?

Their intellectual and scientific training equipped them for any sort of labour. They were geographers, astronomers, painters, mathematicians and engineers. All their abilities were directed towards the extension of the Kingdom of God. Everywhere throughout the entire world they gave proof of a facility of adaptation to the circumstances wherein their lot was cast, winning thereby the admiration of their very enemies. In China they showed these aptitudes to such a marvellous extent that it was ascribed to deceitful diplomacy, to weak abandonment of evangelical principles, to pride and many other base motives. For some they succeeded too well, for others their success was too fictitious, and obtained by such means that they had better have failed. That their success was great, we have already seen. Further proof is seen in the number of their converts, their social standing in Peking with the Emperor, in many cities with high mandarins, as well as in the poorest villages, holding the highest intellectual positions in the Empire, teachers of princes and catechists of the crowd.

How did they penetrate into impregnable China, and into the still more impregnable Chinese mind? They entered through the very narrow door of personal sympathy which they succeeded in opening by their earnestness, their knowledge of the world at large and of Chinese things in particular. They spent a good deal of their time in studying Chinese Classics. What Ricci said of himself in his petition to Wanli in 1601 is equally true of all missionaries: "I have not a small knowledge of your old sacred books. I have read and learned by heart passages from all the old classics and I understand them a little." Furthermore, they made themselves everything to everybody, complying with every particular of Chinese etiquette and customs, retaining of their western habits and education only that which was inoffensive to the Chinese. I believe that this adaptation to Chinese standards is the most remarkable feature of their work, and the most important factor in their success.

There is in modern missions a tendency, due somewhat to Chinese desires, towards western ideals. There is a tendency to think that all men are made in the same likeness, that they must have the same cut of mind and of dress . . . in a word that after all there is no east nor west but one world. More

and more we are expected to and desire to, modernize, and here "modernize" means "westernize," by remaining so ourselves and making others so. We look for the Chinese to come to us and accept our methods, rather than for us to go to them and adopt what can be taken from their methods.

The first Jesuits in China made a complete sacrifice of everything European. They had to assume not scraps of Chinese manners but all of them, *viz.*: dress, house, travelling, carts, junks, bowing, kneeling and waiting. We find them kneeling in the palace before approaching the Emperor. I daresay they felt as much as we do, the tediousness of all this, the resulting waste of time, and the insignificance of their success.

Still they continued in the wearisome way of continual sacrifice. They were not working for themselves, but for the glory of Him who being God did not disdain to become man to win all men to God. Great prudence alone enabled them to remain. At first no mention was made of their intention to preach. They were merely religious who had left their country in the distant West because of the renown of the good Government of China where they desired to remain until their death, serving God, the Lord of Heaven; had they immediately declared the motive of their coming, this would have clashed with Chinese pride which was loath to admit that China had anything to learn from foreigners, and it would have alarmed their politicians who beheld national danger in every innovation.

They did not however conceal that they were priests, and at the request of visitors the missionaries used to give forth ideas on Christianity. They achieved their results by appealing to the curiosity of the Chinese, by making them feel without saying so, that the foreigners had something new and interesting to teach. To this end they made use of the European objects they brought with them. Such were large and small clocks, mathematical and astronomical instruments, oil paintings and prints, cosmographical, geographical and architectural works with diagrams, maps and views of towers and buildings, large volumes handsomely and splendidly bound. The Chinese who had hitherto fancied that outside of their country only barbarism existed were quite astounded. Rumours of the wonders displayed by the religious from the West soon spread on all sides, and thenceforward their houses



were always filled, especially with the mandarins and the educated. It followed, says Father Ricci, "that all came to have with regard to our countries, our people and particularly our educated men an idea vastly different from that which they had hitherto entertained."

One of the articles which most aroused their curiosity was a map of the world. The Chinese already had maps, called by their geographers "descriptions of the world," but almost the entire space was filled by the fifteen provinces of China, around which were painted a bit of sea and a few islands on which were inscribed the names of the countries of which they had heard, which all together were not as large as a small Chinese province. Naturally the learned men of Chao-king protested when Father Ricci pointed out the various parts of the world on the European map, and they saw how small a part China played. But when the missionary had explained its constructions, and the care taken by the geographers of the West to assign to each country its actual position and boundaries, the wisest of them surrendered to the evidence, and beginning with the governor of Chaoking all urged the missionary to make a copy of the map with the names and inscriptions in Chinese. Ricci drew a larger map of the world on which he wrote more detailed inscriptions suited to the needs of the Chinese. When the work was completed the governor had it printed, giving copies as a present to his friends in the province and at a distance. Father Ricci does not hesitate to say, "This was the most useful work that could be done at the time to dispose China to give credence to the things of our holy Faith. Their conception of the greatness of their country and of the insignificance of all other lands made them so proud, that the whole world seemed to them savage and barbarous compared with themselves. It was scarcely to be expected that while entertaining such an idea they would give heed to foreign masters." But now numbers were eager to learn of European affairs from the missionaries, who took advantage of this to introduce religion more frequently with their explanations, their beautiful bibles, paintings or prints depicting religious subjects.

An American, Mr. Laufer of Field Museum, Chicago, found in Singanfou, a few years ago, a Chinese Madonna made after the pattern of the picture known as the Madonna of St. Luke. It is of Chinese make, and Chinese experts are of

opinion that it belongs to the Ming Dynasty. Mr. Laufer says that very likely the copy was made from a model given by Father Ricci. The same Mr. Laufer found other pictures in Chinese books which were evidently communicated by missionaries, some by Ricci. As for instance—Peter walking upon the waters, with the appropriate explanation :

Faith—walking upon the sea,  
Doubt—sinking into the water.

The two Disciples of Emmaus—with the explanation :  
Two travellers seeking for truth and finding it.

Sodomites struck blind when they enter Lot's house—with the explanation :

Corruption punished by fire from heaven.

All these explanations are written in Chinese characters and romanization. From a letter of Father Ricci's written in 1605 we know that a wellknown ink merchant asked him to prepare these and other similar subjects to be printed on the ink tablets, and that Mr. Tcheng (for such was his name) wanted explanations to be written both in Chinese and romanization, that he might have curious things to offer his customers.

From these facts and also from the questions that were asked, it was soon evident that the remarks on religion were not less interesting to many of their visitors than their western curiosities ; and to satisfy those who wished to learn more they distributed leaflets containing a Chinese translation of the Ten Commandments, an abbreviation of the moral code much appreciated by the Chinese. Next the missionaries with the assistance of some educated Chinese composed a small catechism in which the chief points of Christian doctrine were explained between a pagan and a European priest. This work printed about 1584 was also well received ; the highest mandarins of the province considering themselves honoured to receive it as a present. The missionaries distributed hundreds and thousands of copies, and thus the good odour of the Faith began to be spread throughout China.

But this was only the beginning of their writing activity, religious, scientific and historical works came out so rapidly that one cannot help being surprised, and wonder how they found leisure for that sort of work. In 1636 they had put out more than 300 volumes. Buglio was responsible for 21, Aleni for 25. Aleni was evidently a very active man, for we find

that in Kwangtung, Shanghai, Yangchow, Shensi, Shansi, Changchow, Hangchow, Fokien, and Peking that he succeeded in erecting about thirteen churches and in making many conversions. In Fokien he went about all the province visiting officials with great success; and since we have mentioned some of the celebrated names of the first Jesuit mission let us say a word about the three most famous among the Chinese, who by their fame and their high position at court did so much for the religious propaganda.

Father Mathew Ricci, Li-ma-tern.

Artun Von Schall, T'ang-Jo-wang.

Ferdinand Verbiest, Nan-hoi-jen.

Father Verbiest, a Belgian, arrived in China in 1659. He is well known by his astronomical instruments which were made in Peking and are still to be seen there; he devised means for the transportation of enormous blocks of stones, constructed an aqueduct, cast 132 cannons of far superior power than those then employed by the Chinese, invented a new gun-carriage and was the editor of a collection of works explaining the construction of his instruments, their object and the way of using them. The young emperor Kanghi was his pupil and through his influence with him Verbiest did more for the spread of the Gospel than any of the missionaries who preached it in the provinces. In spite of his numerous occupations, he found time for direct evangelisation by writing some short works on the principles of Christ.

He was made the Superior of the Jesuits in 1677 and we have not only the burning letters he wrote to his brethren in Europe to let them know the immense hopes he had for the conversion of China, but a statement of the fewness of men and the inadequacy of resources which ended with a strong appeal for help. He sent also a carefully written report to the Jesuit General in Rome. He energetically advocated the necessity of ordaining Chinese priests, indicated methods of training them and expressed his desire that Chinese priests might be allowed to say Mass and administer the Sacraments in Chinese. It was to support that view that he presented the Pope with the Chinese translation of the Missal by Father Buglio. He died on the 7th of February 1688 and was granted a very solemn funeral by his pupil the Emperor.

His predecessor in Peking, Adam Von Schall, arrived in China in 1622, and Peking in 1630. He was entrusted with the

work of reforming the Chinese calendar. All the provinces were soon informed of the honour granted to the Catholic missionary and all his brethren in the provinces benefited by it. The missionaries who furnished the statistics at that period do not hesitate to give the correction of the calendar as the indirect cause of the progress of evangelisation. To this contributed largely the extraordinary tokens of kindness given to Father Schall by the young Emperor Thungche. It was at the death of that Emperor that a reaction took place and Father Schall was condemned to be cut to pieces. He was then 74 years of age. Heroically defended by his young companion in captivity, Father Verbiest, and by some of his Chinese friends, and helped also by the extraordinary events in Peking (violent earthquake, thick darkness on the city, fire on the part of the palace where sentence of death had been delivered) Father Schall was finally released, but he died shortly after 1666, having lived 44 years in China.

Let us come now to the real founder of the Mission, Father Mathew Ricci. Born in Italy in 1532, he arrived in China in 1552, was the first founder of mission work in China (Chaoking). With Father Ruggieri he afterwards started work in Thaochow in Kwantung, Nanchang in Kiangsi, Nanking in Kiangsu and in Peking. It is he who prepared for the success of others by his great reputation for scientific knowledge and sanctity and by one of his books called Tien-chu-che-i. It is he who by careful perusal of the Chinese classics was able to discover the real meaning of the old religious expression of "Shang-ti" of which he says that it formerly represented the Supreme Master of spirits and men; a spiritual being who knows everything in every part of the world, who is the origin of power and authority, the supreme regulator and defender of morals, who rewards the good and punishes the wicked. In giving that description he did not contend that it was the interpretation of the scholars at the time he was writing but that it was the meaning to be gathered from old books, and modern scholars are supporting the view of Father Ricci.

He had the pleasure of realizing that the points common to Confucian and Christian doctrine disposed of the principal argument against Christianity namely that of novelty from abroad and consequently of hostility to the genius of the Chinese people. In the proclamation quoted above of Lei the prefect of Kiangchow we saw an example of the Chinese themselves



appealing to the old Chinese doctrine in favour of the new religion. Moreover Ricci found in Chinese teachings a precious help against atheism and materialism "the two principal enemies," says he, "and the first against which we have to fight, when we want to evangelize the higher classes in China."

To this idea is to be attributed the attitude of Father Ricci and of his successors towards Chinese rites. All of us know what Chinese rites are: certain ceremonies consisting principally in prostrations and offerings to honour deceased parents and Confucius. Father Ricci was of the opinion that a broad toleration of them was permissible without any injury to the purity of the Christian religion. After having carefully studied what the Chinese classical books said regarding these rites, and after having observed for a long time the practice of them and questioned very many scholars of every rank with whom he was associated during the eighteen years of his apostolate, Ricci was convinced that these rites had no religious significance either in their institution or in their practice by the enlightened classes. The Chinese, he said, recognised no divinity in Confucius any more than in their deceased ancestors; they prayed to neither; they make no requests nor expect any intervention from them. In fact they only do for the dead what they do for the living to whom they wish to show great respect. "The honour they pay to their parents consists in serving them as they did when living. They do not think that the dead come to eat their offerings (the flesh, fruits, etc.) or need them. They declare that they act in this manner because they know no other way of showing their love and gratitude to their ancestors. Likewise what they do in honour of Confucius, they do to thank him for the excellent doctrine revealed in his books and through which they obtained their degrees and mandarinships. Thus in all this, there is nothing suggestive of idolatry and perhaps it may even be said that there is no superstition." The "perhaps" added to the last part of this conclusion shows the conscientiousness with which the founder acted in that matter. That most of the Chinese pagans mingled superstition with their national rites, Ricci never denied; neither did he overlook the fact that the Chinese like infidels in general mixed superstition with their most legitimate actions. In such cases superstition is an accident which does not corrupt the substance of the just action itself and Ricci thought this applied also to the rites. Consequently he

allowed the new Christians to continue the practice of them, avoiding everything suggestive of superstition, and he gave them rules whereby to discriminate. He believed however that the tolerance, though licit, should be limited by the necessity of the case and that with time, patience and education, the Chinese customs might be brought into conformity with the customs of the rest of the Christian world. These principles of Father Ricci served for fifty years as the guide of all missionaries, but it did not take long before they were the subject of very painful controversies, and even now very harsh judgments are passed upon what is called their laxity.

There is in the spiritual exercises of Saint Ignatius a golden rule which the Fathers seem to have applied in favour of China and that can be used in their favour also. Saint Ignatius wants us to be more ready to accept an opinion of our neighbour than to condemn it, to see the good will and good intentions first. If though viewed through that kinder light, the sayings or doings of our neighbour cannot be made free of fault or error, then we must charitably try to show him where he is wrong.

It is certain that Ricci and his successors were wrong, and so their mother the Catholic Church has decided. Benedict XIV definitely condemned Chinese rites on 11th July, 1742; but the Holy See has expressly forbidden us to say that these zealous missionaries approved idolatry. There is no doubt that in permitting what they permitted, they did what they believed to be the best for the glory of Christ and it is in that light of their immense love for Christ and of love for Christ that we must view their error.

Such is in its broad lines the missionary work of the seventeenth century; very slow at the beginning, carried out through immense difficulties, checked by many persecutions and yet steadily growing up. In the eighteenth century persecutions both in China and Europe compelled the Jesuits to leave but their fruits remained. When after seventy years absence, they came back to this Kiangnan Mission sent by the Holy See at the request of the Chinese themselves, they still found one foreign priest, ten native priests and about 50,000 Christians with 400 chapels.

It is to the present missionaries great consolation to find in old Chinese Catholic families the staunchest faith and not a few saintly examples and they trust that the seed they are sowing with so much pains in the modern field will grow up as it did years ago and give in due time a fine harvest.

## Our Book Table

SONGS FOR CHINESE CHILDREN, KINDERGARTEN AND PRIMARY GRADES:  
*Prepared by ELIZABETH S. STELLE. Presbyterian Mission Press, Price \$1.50.*

In the process of Educational Evolution one of the first steps is the last taken, namely the best method of teaching and training the little ones. After long waiting, we now have Kindergarten Schools up and down China, and now at last we have a Kindergarten Song Book.

This book spells a great deal of love and work, and is sure to be welcomed with delight by the wee bairns, and by their teachers as well. It contains everything that such a book should have, such as opening songs and prayers, some child's hymns, songs of the seasons, a number of Christmas hymns, motion songs, circle games, finger plays (illustrated), and miscellaneous songs; the whole a most interesting selection. At the end of the book there are instructions to accompany some of the motion songs.

The work has been done, with some help, by Mrs. W. B. Stelle, an enthusiastic Kindergartener, and a lover of music and children. The hymns, with a few exceptions, and the songs have been specially translated for this work.

The rhythm in a few places halts a little, and the rests are a trifle faulty, chiefly in the frequent use of an eighth for a quarter rest. [Why should it make a difference any how which way the little crook turns !]

The book is well printed and bound, and makes one more than ever in love with the Presbyterian Press. The printing of the staff is as good work as our friends across the Gulf can do.

CHAUNCEY GOODRICH.

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CONVERSATIONAL EXERCISES IN THE SHANGHAI DIALECT. *By J. W. CROFOOT AND F. RAWLINSON. The Presbyterian Mission Press, Shanghai, Forty-eight Pages, Price forty cents.*

This excellent book of conversations and stories is a supplement to Dr. Pott's Lessons in the Shanghai Dialect which is used by all students of the Shanghai Dialect. The language study course used by the missionaries in Shanghai is already a good one, and this new book makes it possible to improve it. Dr. Pott's book gives grammatical material, each lesson being devoted to the exposition of one or more important idioms, the text consisting of a series of well chosen sentences illustrating the idiom. From the very beginning, however, the student should have connected discourse giving him enough on one subject to enable him to talk on that subject. One finds just this in these Conversational Exercises. There are exercises on each of the lessons in Dr. Pott's book as well as several based on groups of lessons. The authors have indicated clearly in the Introduction how the book should be used, and its use in accordance with their directions will assuredly produce in one the



ability to understand the Shanghai dialect when spoken, and to speak it. Why do so many people fail to read the preface and introduction to a book? This book gives the exercises in Chinese character, without romanization and without translation except for the first exercise.

If the student is working with a Chinese teacher, whose work the student himself has to direct, it will be best for him to take Dr. Pott's book first, and after covering each lesson take the exercise in this book. But when a language school is started where one can study the Shanghai dialect under proper tutelage, and where the student is not at the same time teacher and director, the Crofoot-Rawlinson Conversational Exercises should be made the first material studied, following the direct method of teaching in the new language itself, which Mr. Keen is using with such striking success in the Nanking Language School. The use of Dr. Pott's book would then follow rather than precede the Conversational Exercises.

W. B. PETTUS.

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STUDENTS AND THE WORLD-WIDE EXPANSION OF CHRISTIANITY. *Student Volunteer Movement. 1914. Price \$1.85 gold.*

Under the above comprehensive title the authorities of the Student Volunteer Movement in the United States and Canada issue a bulky but most interesting volume which contains the Executive's Report, plus a highly instructive record of the proceedings at the famous Convention held in Kansas city, Missouri, some sixteen months ago. The book, though unavoidably large, has been most satisfactorily edited by Mr. F. P. Turner, the General Secretary, to whose care and industry, readers owe a considerable debt of gratitude. By adding a very complete index, and by subjoining various helpful appendices, the value of the book has been greatly increased. The wise amongst us will not hesitate to sacrifice something, if sacrifice be necessary, in order to secure a copy of what we regard as a perfect *thesaurus* of information regarding the progress of God's work in the world.

The official statement, presented by Dr. Mott at the Convention, is an altogether inspiring history of steady and splendid work. The mere reading of it stirs up feelings of deep thankfulness that so much has been attempted, and so much achieved, since the inception of organization which has been virile since its birth. As readers of the *Recorder* know, or ought to know, the distinctive purpose of this well-known and world-wide Movement is to induce college students to undertake work for Christ amongst the non-Christian races of the earth. This high object is the sole reason of its existence. It follows, therefore, that the supreme and only sufficient test of its efficiency is the measure of its success in this most vital direction. Failure in this respect would be fatal to its continuance. Now, it is not every student, however willing or educationally well-equipped he may be, who *can* consecrate his life to the great task which is emphasised in the call of Christ and in the weary cry of a needy world. Some must perforce remain amid familiar surroundings to fill gaps as they arise, and strengthen the



files of those whose clear duty lies in more immediate, and perhaps not less important spheres. And yet the record under review shows that, so far as the colleges of the U.S.A. and Canada are concerned, the Movement, since its inauguration, has succeeded in influencing no less than 5882 young men and women to devote their lives to the service of Christ in different Mission fields. Within a generation these young people, many of them possessing keen and highly-trained intellects, have proceeded to the foreign fields under the auspices of seventy Missionary Societies! We venture to think that so magnificent a result is unparalleled in the history of evangelistic operations. It is not less wonderful than worthy; it is something for which the Church of Christ in both hemispheres ought to be, and we hope is, profoundly thankful.

Did space permit much could be written to show the immense value of this most instructive volume. We doubt not that it will have many private readers; and the library of every public institution will, of course, possess a copy for reference. As to the methods universally adopted by the agents of the Movement to secure the ends they have in view, they appear to us to be singularly sapient and delightfully attractive. By means of Conventions, Christian Associations, Study Circles, and the like, the Movement presses upon successive generations of students the surpassing claims of Christ, and His world-wide plans. Under favourable conditions, these efforts not infrequently mark the beginning of new epochs in the spiritual life, as well as the missionary usefulness of the Colleges. To what extent this is true of American institutions alone may be learned by a glance at almost any of these pages. "Each year with our present staff," we read, "we are able to make more than 500 visits to about 400 different institutions." Effective siege is thus laid to the principal student centres; intensive work is carried forward under strong leadership; and from such wise and noble enthusiasm flow those permanent results so fully disclosed in this infant chronicle. Small wonder that the chief note struck in the Executive's cheering report is one of humble thankfulness blended with a song of victory. Just because the Movement is so manifestly inspired from above, we believe that its future history is destined to be even more glorious than its past. For this we shall all pray.

We must not enlarge upon the nature and quality of the numerous addresses delivered at the Convention. It is unnecessary to remark here that the value of such Conventions is now far beyond the reach of hostile criticism. With convincing earnestness representative speakers from various lauds brought before the great Kansas Assembly the tremendous depth and width of the meaning of evangelization, the thoroughness of the preparation needed—thoroughness in personal conviction and consecration, in depth of humility and breadth of charity, by the man who would declare his Master's message by lip and life to those who know Him not. No superficial ideas were entertained or expressed as to the urgency of the work itself: solemn and uniform testimony was given by men and women of large experience that the world without Christ is hopeless. Among speakers from China we observe the names of Mr. Lyon, Dr. Brewster, Dr. Jefferys, and Mr. A. E. Cory, and

we have read their effective contributions with pleasure and profit. At the risk of appearing invidious when excellence is stamped on the face of nearly every deliverance, we should like, ere bringing this necessarily imperfect reference to a wholly admirable book to a close, to express our unqualified appreciation of the paper presented by Dr. Haggard of Boston, on the "Preparation necessary for successful service as a medical missionary." Dr. Haggard's remarks on this unspeakably important theme have appealed to us as specially timely and cogent in reasoning, and we avail ourselves of the present opportunity of commending his paper not only to the attention of Home Boards in Europe and America, but also to those professional candidates whose desire it is to follow as far as they can in the footsteps of Him Who, while preaching the Gospel of the Kingdom, also "healed every sickness and every disease among the people." Finally, and for the rest, we can honestly advise our readers to do for this book what an old Scottish divine is said to have advised his parishoners to do when Matthew Henry's famous Commentary was first published: "dig," he said, "for yourselves." The volume is a field from which many precious and helpful and intellectually informing things may be gathered by those who choose "to dig".

J. W. W.

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NOTABLE ARTICLES IN CURRENT NATIVE PRESS.

In No. 645 of the *Chinese Christian Intelligencer* (通問報) we note a leading article by Mr. Zia Hong-lai on the proper term in Chinese for 'baptize.' He thinks that the original word should not be translated but transliterated as it is in English. Whilst the article is of great interest and shows considerable research, it is worthy of note that Mr. Zia in the course of his very logical explanations uses the Greek word βαπτίζω. We may expect further contributions on all questions relating to terms when the Chinese students become acquainted with Hebrew and Greek. It may be of interest for readers to know that in the Nanking School of Theology a good deal is being done to make the Chinese ministerial students familiar with New Testament Greek. It has been felt that until access to the original tongues has been given the Chinese students in our theological schools, they cannot but feel that they have not understood the language which God used to give His revelation to the world; and that we have not entrusted to them all that Western Christianity has to impart.

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LITERATURE FOR THE BLIND.

MEMORANDUM by SIR WALTER HILLIER, K.C.M.G., C.M., upon an *Alphabetical System for Writing Chinese*. The application of this system to the typewriter, and to the linotype or other typesetting and composing machines, and its adaptation to the Braille System for the blind.

In this pamphlet of fourteen pages Sir Walter Hillier deals with two matters of far reaching importance, both of which call for earnest consideration on the part of all who have at heart the good of the people of China.

The first of these is an easy writing system for the sighted. The second an adaptation to the Chinese language of the Braille system for teaching the blind to read and write.

The easy writing system described in the pamphlet is the work of a scholar of repute in North China. The eagerness with which it was taken up and the popularity it gained for some time goes to prove the need of some such system, the fact that it seems lately to have lost ground may only show that there are weak points in it which might be rectified if the principle of the system is right.

The basis of the system is the adoption of 62 simple symbols, 50 of which are used as initials, the remaining 12 as finals. Used singly or in combination these signs reproduce every Chinese sound that exists. In this way the sound of any Chinese character can be indicated by the use of one, or at most two, simple radicals, thus providing a system of shorthand which should prove very useful to students and an easy script which can be learned very quickly by the illiterate. It is not suggested that a script such as that described here should supersede the ordinary Chinese character, but in the case of illiterate persons it may form a valuable stepping stone to the study of it, for given books printed with the ordinary character and the new script in parallel columns, those who had mastered the latter could by its aid learn to read the former.

Two other systems similar in principle to that described by Sir Walter Hillier have appeared since the Revolution. Both are the work of Chinese scholars, one emanates from Nanking, the other from Honan. Alike in general principle these three systems are also alike in their failure thoroughly and systematically to classify the sounds which need to be represented; both sounds and signs have been arranged in a rather hap-hazard way. More careful study along the lines indicated by these three Chinese scholars might give to China what she so sorely needs—an easy writing or shorthand system which would readily commend itself to the people as a whole both learned and unlearned.

To turn now to the second matter discussed in Sir Walter Hillier's pamphlet. Mr. E. G. Hillier of Peking has followed the principle of the aforementioned easy writing system and has worked out a scheme in which Braille signs are used to represent each of the 50 consonantal and 12 vowel signs, thus forming a syllabic or initial and final system, which is certainly simpler from the Chinese standpoint than the Braille systems formerly used in South China, which followed the European method of spelling words out alphabetically.

It is somewhat unfortunate, however, that Mr. Hillier seems to have been ignorant of the fact that the Braille system used for 25 years in the David Hill School for the Blind (Hankow) was on this same initial and final plan. Some ten years ago the same plan was followed in preparing a general Mandarin Braille scheme, the Hankow system not having been designed for other than provincial use. The new system was in four schools for the blind as well as for single individuals in various places.

In 1913, at the invitation of the British and Foreign and the American Bible Societies, a conference of Braille workers met in Shanghai to discuss the question of a Union Mandarin Braille System. The result is a Union Code on the initial and final plan,



and a thoroughly accredited sound sheet containing 443 sounds. This sound sheet has been submitted to a number of the best language experts in the Mandarin speaking area, and has been accepted as adequate for use anywhere in that area.

The Union System makes use of only 54 instead of 62 radicals, and thus avoids having to use the same Braille sign to represent an initial at one time and a final at another, as is sometimes the case in Mr. Hillier's system. Very great care has been taken to provide for all the sounds needed in general Mandarin and to do this by means of the fewest possible signs. The strictly limited number of Braille signs made this needful. Care has also been taken to use the simplest signs for the most frequently recurring sounds; by this means a great saving of labour in writing has been secured. Copies of the Mandarin Braille Primer may be ordered from the British and Foreign Bible Society, Shanghai.

The labour bestowed upon the Union Braille System may perhaps prove to have largely paved the way for the perfecting of the easy writing systems referred to above. Given a thoroughly adequate sound sheet, with a carefully revised set of signs, which should be the very simplest and most elementary that can be devised, and apportioned with a strict regard to the principle of least labour in writing, by using the simplest signs for the most frequently used sounds—given these things and the plans adopted by these three scholars might be perfected and prove a boon indeed to the people of China.

The adequate sound sheet is an accomplished fact, and a tentative list of signs has been prepared and will be forwarded to anyone who may be interested enough to apply to the writer.

Miss S. J. GARLAND.

China Inland Mission, Tsinchow, Kan, via Sian She.

## Correspondence

### EDUCATIONAL ADDENDA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In my article on "Government and Mission Education in China," which appeared in the March issue of "THE CHINESE RECORDER," I stated that the number of students in the Government and private schools, exclusive of missionary institutions, was 892,514, and that for 1913 the Government spent \$5,207,215 for education. I expressed surprise and disappointment at these low

figures, but they were the only ones obtainable at the time I wrote the article. Since then the Peking Board of Education has given out the following statistics for the whole country:

Grand total number of students	2,848,214
Grand total expenditure	\$28,350,890

This latter item is divided as follows:

By Central Government	\$13,708,935
By Local Government	\$14,641,955

The new figures show progress and are encouraging.

Yours sincerely,  
FONG F. SEC.



BIBLE CONCORDANCE IN  
CHINESE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: By way of reply to Dr. Fenn's request in the RECORDER for January, I may be allowed to make a remark. It is to the effect that I humbly think it would much lessen the value of his concordance were its pages peppered over with words from the "Standard" or any other system of Romanising. Mr. G. T. Hare's scholarly work on the Amoy vernacular says, that the great drawback to Romanising lies in the fact that it divorces the learner from the Chinese character; while Dr. J. C. Gibson in the RECORDER for November 1908 urges that the constant need of books for the Chinese should be met by well-written contributions in Wen-li and Mandarin.

As to this Western method of Romanising, it can hardly be assumed that funds from abroad, and untiring effort by those missionaries who are pushing it, will induce our Chinese friends to abandon their ancient, ex-

pressive, and picturesque script in favour of Roman letters; one reason being that foreigners themselves are still in doubt regarding the letter of their alphabet and the dialects to which they should be applied. Including books printed at Singapore and by the Roman Catholic Mission in Formosa, speakers of the Amoy vernacular are constantly being supplied with literature which is drawn up according to five different schemes of orthography.

It seems to me, therefore, that at a time where widespread interest in education has been awakened, and improved methods of teaching have been adopted, there is more need than ever for aiming at unity in every branch of our work; so that, while Roman letters in a Bible concordance for all China might be helpful to a few foreigners, such outlandish symbols should not be obtruded on the millions of Chinese, who are making a comfortable enough use of their own written language.

Yours sincerely,

H. CAMPBELL.

Tainan, Formosa.

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## Missionary News

### News Items.

Friends of Mr. G. Sherwood Eddy will be interested to know, that there is at present in progress in Yale University a religious revival, which to quote from the New York Outlook "in its interest and efficiency has no parallel in the history of the University except the revival of 1831, at which Horace Bushnell was converted."

Over one thousand students attended each of the four successive meetings held February 14th to 17th. This audience included most of the leaders in undergraduate life and was about equally divided among academic and scientific students. Two meetings were held "for decision." Several hundred men registered their decision which was of this general nature: "It is my purpose with the help of

God to pay what it costs to be a sincere follower of Jesus Christ." Daily meetings are now being held for men, who are asking these three fundamental questions: "How to study the Bible? How to pray, and How to serve?"

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Word has been received from Dr. Robert E. Speer stating, that he feels that it will be impossible for him so to readjust his program as to allow him to give to China the time required for holding religious meetings for missionaries and Christian leaders. Dr. Speer is the Chairman of the Committee on arrangements for a "Latin America Missionary Conference" which is to meet at Panama in the beginning of 1916.

Dr. Speer was to sail from San Francisco for the Far East on April 17th going directly to Siam, where he will spend June and July. The month of August will be given to the Philippines, whence he proceeds to Korea for a part of September. His stay in China will be very brief, touching at Peking, Tientsin, Tsinanfu, Hwaiyuan, Nanking and Shanghai.

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The China Medical Missionary Association has recently secured the services of Dr. Robert C. Beebe of Nanking, to act temporarily as Executive Secretary of the Association. The Executive Committee regard it as extremely important that there should be someone to represent the Association at this time, when there is every prospect of large developments taking place in connection with medical work in China. An important meeting of the Educational Council of the Medical Missionary Associa-

tion and of the Executive was held in Shanghai on April 15th.

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An important conference of Chinese educators will be held in Tientsin during the month of May. Each of the Provincial Educational Associations is to send delegates. Those in charge of the arrangements have shown a most sympathetic attitude toward missionary education, and invitations have been sent to the secretaries of the Educational Association of China, the China Medical Missionary Association, and the China Continuation Committee. A special invitation has been sent to Dr. Cousland as a member of the Terminology Committee of the Medical Missionary Association, and it is hoped that some arrangement can be reached at this meeting, which will lead to the appointment of a joint committee on terminology representing both the Chinese Government and the Medical Missionary Association.

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For some time past the question of securing a Central Missions Building in Shanghai has been under discussion. While there is no immediate prospect of securing such a building, some of the advantages to be derived from housing together interdenominational missionary organizations are to be secured in rented quarters. After May 1st the following organizations will be housed in 5 Quinsan Gardens: The China Continuation Committee, the Educational Association of China, the China Medical Missionary Association, the China Sunday School Union, and the Chinese Recorder.

Several important missionary gatherings are being held in Shanghai during April and May

The triennial General Synod of the Chung Hwa Sheng Kung Hwei convened in Shanghai at St. John's University on April 14th.

The Advisory Board of the Educational Association of China meets on April 27th and 28th.

The Executive of the China Continuation Committee is to meet on April 29th, and the entire Committee from April 30th to May 5th.

The Committee which is making arrangements for a General Assembly of the Presbyterian Churches in China, meets in Shanghai on May 6th.

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#### Preparations for a special Evangelistic Effort in Manchuria.

At its last meeting the Synod of the Chinese Presbyterian Church in Manchuria spent much time in considering plans for, and setting on foot preparations for, a province-wide evangelistic campaign. The objects are two-fold, viz., (1) the deepening of spiritual life among Church members, and (2) the ingathering of outsiders.

It is proposed to concentrate on the provincial capitals of Moukden and Kirin, where special meetings are to be held, preceded by carefully organized preparatory work and followed by a thorough campaign for conservation of results. It is hoped that the effects of this work will extend throughout the three eastern provinces.

Chinese delegates have already visited Peking and Tientsin to study the methods employed in connection with Mr. Eddy's meetings there. The report of what they saw has been printed and circulated through the Church in Manchuria.

What is still more important, the Church as a whole is committed to work and pray for blessing at and after the meetings. At the instance of the Synod, special prayer-meetings with enrolment of names of members, are being held in many places in Manchuria.

Coupled with this is a plan for a wide-spread house to house distribution of evangelistic tracts to non-Christians. The arrangements for each district are left to the local session to carry out as each sees best.

By these means it is hoped that the Spirit of God will cause to flow out upon the whole Church a richer and more fruitful revival, both intensive and extensive, than it has ever experienced in the past.

A. R. MACKENZIE.

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#### South China Baptist Conference, Swatow.

The Annual Conference of the South China Mission, American Baptist, was held at Kak-chioh, Swatow, Dec. 31st—Jan. 9th, 1915.

Members of the Mission feel that on the whole this Conference was the best the Mission has had in its history. Since last Conference, one of our number has passed away. Rev. G. E. Whitman presided at a memorial service for Rev. H. A. Kemp. Mr. Kemp, who came to China in 1893, did a good work at Chao-chow-fu, where the Christians will long remember him with affection. Mr. Kemp died with tragic suddenness two days after reaching Tacoma. Our heartfelt sympathy is with Mrs. Kemp and the two children.

Certain special Committees brought in reports which were



constructive and suggestive for the conduct of our work this New Year.

The devotional sessions were most helpful and inspiring, and brought new vision to all.

A special feature of this Conference was a brief "Story of the year" from some one at each station, giving something of the more intimate side of Mission life and work, its encouragements and rewards for service, and some of the obstacles to progress, things too intimate to figure in a formal report. In this way we were all brought closely in touch with the conditions in our stations.

Some remarkable things were told in these sessions. We learned of the increased interest in Education for girls and women; of response to the Gospel; of the entrance into homes of the higher and official classes through the work for women; the response of men of the Scholar class, to the Gospel; movements towards self-support; the starting of an endowment fund, with a paid up capital of \$540 Mex. for a prospective Mission Hospital (besides the amount pledged towards building Hospital itself.)

Good reports were received of the work of the Chinese Missionary Societies. There is a fine field for the sale of Literature also. Several stations reported government recognition of their schools. Several stations reported students going (already sent or prospective) to Shanghai, Canton and Nanking for higher education. One station reported the helpful effort, at one of their out-station chapels, of a Christian business man, returned from Hongkong. Finding the little church at low ebb, although he was a member of the Basel Mis-

sion, he threw in his lot with the Baptists and at his own expense started a boys' school, and later built an additional story for a girls' school. His moral earnestness and effort have had an excellent effect and the Church is well on the way to better things in the future. This is one instance of the spirit of mutual helpfulness which is beginning to characterize the members of Churches of different Missions.

As a Mission we feel we are making steady though not phenomenal advance—more can hardly be expected in this time of change and adaptation to a new order.

(For the Conference)

ARTHUR S. ADAMS.

HOPPO *via*. SWATOW.

SOUTH CHINA.

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Gleanings from the March Number of "Der Evangelische Heidenbote," the Organ of the Basel Mission.

The latest news from the Basel Mission Stations in China dates from the middle of December and describes the general situation in the Mission field as satisfactory. A good harvest had exercised a calming effect upon the minds of the people, and made them unresponsive to revolutionary agitation. There were some temporary disturbances in the district of the East River, but they were promptly suppressed by the government. Bold robberies are likewise of frequent occurrence since the outbreak of war, but in spite of these drawbacks the work of the Mission is carried on with fair success, and the Gospel message meets with ready acceptance in spite of the



Confucianist reaction. Educational work has suffered greatly from the war. In some schools the number of pupils is considerably reduced; others have had to be temporarily closed. As a result some of the students in training for the Ministry have withdrawn from the Seminary and chosen other professions. The sacrifice on the part of the native staff, of a portion of their salaries, has been a gratifying experience. Money arrangements are now satisfactorily managed by the German-Asiatic Bank at Canton. Intercourse by letter continues insecure and the brethren have been informed upon enquiry, that the mail bags for the German Post Office at Canton are opened and examined at Hongkong. Hence the unpleasant experience, that many of the letters and papers never reach their destination. The American Missionaries at Canton have collected among themselves 400 dollars for the three German Missions labouring in the province of Canton.

Such was the situation about the middle of December, since then things have assumed a more serious aspect through the negotiation between China and Japan. Whichever way things may turn, the work of missions is sure to suffer, but faith takes comfort in the assurance, that "God is in His Heaven" and overrules the evil designs of men for the furtherance of His own gracious purposes.

B. H.

#### North China United Methodist Mission.

The Annual Meeting of the North China District of the United Methodist Mission was held in Tientsin, on March 24th, and following days: The Rev.

G. T. Candlin, D.D., was in the chair. Reports were presented from the different circuits and shewed in some respects a gratifying advance: though the work has been hampered a good deal this last year by the reduction of the grant from the Home Church, and it has been found impossible to prosecute this work on the lines we had hitherto followed out. On the contrary it has necessitated the temporary withdrawal from our service of nearly twenty of our preaching staff and the amount of work done has been to this extent limited, even to the point of a number of our preaching places having to be closed. But it is a matter for rejoicing that the members recognizing the difficulty of the situation have been stirred up to devote themselves, and to some extent their substance, more fully to the work of the Church. The increased interest in the preaching of the Gospel by the Tientsin public is a happy feature. It is cause for regret that the Wu Ting district shews a decrease of 62 members, which however has been necessitated by a more systematic revision of the membership register, so that the returns now given may be considered as fairly correct.

The slight increase in the other districts unfortunately does not make good the loss. The progress of self-support in the Mission shews advance, especially so in the Tongshan district, where two of the churches subscribe the whole amount of their preacher's support; and Yung Ping district, though the smallest circuit, has reached the point of providing one fourth of the cost of its preaching.

Our college and school work has been carried on with unflag-

ging zeal and marked success: Dr. Candlin's place in Peking being kindly supplied by the brethren of the M. E. M. while he was home on furlough. The Girls' School work has suffered somewhat in the earlier part of the year by the raising of the fees, but later that difficulty was surmounted.

The work of "Double Cure" has been successfully carried on at Yung Ping Fu Hospital. The returns are as follows:—

Seen at home ...	67
Out-patients ...	1,762
City Dispensary ...	406
In-patients ...	156
Dispensary ...	1,360

Making a Total of ... 3,751

The returns in this department however are not complete, as no statistics have come in from Lao Ling.

The Statistics for the Mission are as follows:—

Preaching Places	203
Probationers ...	850
Members ...	3,518
Baptisms ...	231
1 Peking Theo. Coll.	15 Students.
2 Intermediate Sch.	43 Students.
24 Day Schools.	406 Scholars.

#### The Pentecostal Movement.

Nearly eight years ago the first Apostolic Faith Missionaries came to Hongkong, China. The movement which had its birth in California, had not at that time been in existence more than a year and a half. Its chief characteristic was the revival of speaking in tongues. Persons in every walk of life, and men of rank, in and out of the Church, have been affected by the spread of this movement. The movement grew marvelously in America, England and other European countries, its missionaries rapidly pressing their way to the remote parts of the world.

In April of 1914, at Hot Springs, Arkansas, there met in General Council 120 ministers and many other workers from the States and Canada, together with missionaries. As a result of their deliberations a General Council was formed, whose purpose should not be to legislate laws of government nor usurp authority over its various "Assemblies of God," nor deprive them of their scriptural or local rights, but to consider certain purposes previously announced, chief of which was the missionary interest. Missionaries have had to do legal business in the name of some other denominational body because the Assemblies had no legal standing in the home land and in some instances have been unable to secure ground on which to build mission stations.

So it was unanimously agreed to select from the various states twelve men of wide experience with love for, and interest in the missionaries, as a Missionary Presbytery. Instead of calling them a Committee or a Board they were called a Presbytery, (1 Tim. 4:14).

The following brethren were selected on the Presbytery which was authorized to increase its numbers.

#### MISSIONARY PRESBYTERY.

D. W. KERR, Cleveland, O.  
D. C. O. OPPERMAN, Houston, Texas.  
M. M. PINSON, Oakland, Calif.  
J. R. FLOWER, Plainfield, Ind.  
H. A. GOSS, Hot Springs, Ark.  
J. W. WELCH, Baxter Springs, Kan.  
John C. SINCLAIR, Chicago, Ill.  
A. P. COLLINS, Fort Worth, Texas.  
C. B. FOCKLER, Milwaukee, Wis.  
T. K. LEONARD, Findlay, Ohio.  
E. N. BELL, Malvern, Ark.

Both the Council and the Presbytery its executive, regard themselves as only the servants of God and of the saints. They

stand ready to serve all who care to use them in forwarding mission funds, helping the missionaries, and promoting in love the interests of the kingdom of God and of our Christ.

The forward movement in America has inspired many of the Apostolic missionaries and others of kindred faith in China to seek a closer unity. A Council of the missionaries has been held by mail, the name "Assemblies of God" adopted, and a directory of the missionaries issued.

There are perhaps more than one hundred of these missionaries scattered over China.

The Apostolic Light, the organ of the movement, is published in Shanghai.

This world-wide movement did not originate with man. It has no great earthly leader. It is not a religious organization. It will not be organized. It is rather the trumpet call of the Spirit, who wishes to emphasize the truth that Jesus is coming again soon. The manifestations, the peculiar signs, are merely to give sharpness to the call. Unusual methods must be adopted to penetrate the thickening gloom, which has settled down upon the earth obscuring the truth of the glorious hope and thus delaying the appearing of our Lord and Savior Jesus Christ. The burden

of the message of this movement, whether spoken, written or sung in tongues, known or unknown, is "Jesus is coming soon?"

Five thousand copies of the Apostolic Light are now issued. This makes a new era in the history of the Apostolic Mission work in China; the paper has developed, since its last issue, from an eight page to a twelve page publication.

There is a noticeable increase of activity reported from all the mission stations, and in many of them fruitful revivals are in progress. Some of the mission stations have established orphanages, others schools for Bible study, and still others issue periodicals in the native dialects.

M. L. RYAN.

The Missionary Home, Shanghai.

As Miss Askin is going for a brief furlough Mrs. Evans is in need of a helper in the work from 1st July until Christmas. This would be partly in the correspondence and office work, at the same time generally occupied in conjunction with the other lady helper. Will be glad to communicate further with any suitable person who can undertake such a position.

## Missionary Journal

### BIRTHS.

At Hankow, January 18th, to Pastor and Mrs. CH. W. KASTLER, G. Ch. M., a son (Paul Gustav George Fuerchtegott).

At Nanking, February 24th, to Mr. and Mrs. J. W. NIPPS, Y. M. C. A., a daughter (Elizabeth Brown).

At Sining, March 3rd, to Mr. and Mrs. F. D. LEARNER, C. I. M., a son (Alfred Doggett).

At Lintsing, March,—to Rev. and Mrs. J. J. MOE, N. H. M., a son (David Laughlin).

At Tsinanfu, March 19th, to Rev. and Mrs. H. SUTTON SMITH, E. B. M., a son.

At Hengchow, March 19th, to Rev. and Mrs. D. E. CRABB, A. P. M., a son (George David).

At Tongrenfu, April 3rd, to Mr. and Mrs. L. C. WHITELOW, C. I. M., a daughter (Lorna Mary).

At Yih sien, April 8th, to Mr. and Mrs. C. H. YERKES, A. P. M., North, a son (Carroll Bayard).

At Hsuehchowfu, April 11th, to Rev. and Mrs. G. P. STOKES, A. P. M., South, a daughter (Janie Perrin).

At Ichowfu, April 13th, to Rev. and Mrs. ROY ALLISON, A. P. M., a daughter (Mary Luella).

#### MARRIAGES.

At Hankow, March 24th, Rev. H. J. CONRADSON to Miss AMELIA C. ACKERSON both of S. A. M. C.

At Yokohama, Japan, April 20th, Mr. L. C. WILSON, Y. M. C. A., to Miss ADDIE BURNEY.

#### DEATHS.

At Hoyang, March 19th, STEN VOSS OLSSON, aged eleven and a half months, from measles and croup.

At Hengchow, March 20th, Mrs. D. E. CRABB (nee Lauren), A. P. M.

At Shanghai, April 24th, Mrs. LOUISA DYER, widow of the late Rev. SAMUEL DYER, B.A., formerly Agent of the B. & F. B. S., in her 82nd year.

#### ARRIVALS.

February 24th, Rev. and Mrs. R. A. GRISSER and Miss DODSON, all A. C. M.

March 3rd, Mr. C. W. HARVEY, Y. M. C. A.

March 23rd, Dr. and Mrs. T. O. HEARN and child, A. S. B. M.

April 3rd, Mr. and Mrs. L. P. PEET, A. B. C. F. M., and Miss E. J. MCKEE, C. I. M.

April 7th, Mr. R. R. GALEY, Y. M. C. A.

April 8th, Dr. and Mrs. R. WOLFENDALE, C. M. M.

April 10th, Mr. and Mrs. A. K. MACPHERSON and child, C. I. M.

April 13th, Rev. and Mrs. H. PAYNE and child, E. B. M., Dr. and Mrs. ROBSON and child, E. M. M., and Rev. and Mrs. J. J. COULTHARD and three children, C. I. M.

April 20th, Miss S. W. WOLFE, M.D., W. M. S.

April 21st, Rev. and Mrs. W. F. JUNKIN and three children, A. P. M. (South).

#### DEPARTURES.

February 26th, Miss BENDER and Dr. and Mrs. JOHN MCWILLIE and two sons, all A. C. M.

March 12th, Rev. and Mrs. H. A. McNULTY and child, A. C. M.

March 17th, Mr. HARRIS MASTERSON, Jr., Y. M. C. A.

March 27th, Rev. and Mrs. C. S. CHAMPNESS and two children, W. M. S.

March 30th, Miss S. LAMPEN, F. M. S.

April 1st, Rev. and Mrs. S. J. UMBRETT and two children, E. A. N. A.

April 2nd, Dr. and Mrs. ANDERSEN and child, A. S. M. and Miss ACKERSON, S. A. M. C.

April 4th, Rev. and Mrs. H. ALANKO, F. M. S.

April 6th, Miss M. L. CUMBER, F. M., and Miss F. M. QUIMBY, A. A. C. M.

April 7th, Miss E. COUCHE, and Miss K. WHITE, both C. M. S.

April 9th, Miss J. WOODS, A. P. M., Mrs. G. MINTER, A. M., Mr. R. S. HALL and family, Y. M. C. A., Mr. T. W. BATEMAN and child, C. M. M., and Mr. and Mrs. T. E. FLEWMAN, C. M. M.

April 16th, Miss B. MCNAUGHTON, C. M. M., and Dr. and Mrs. E. H. HUME and three children, Y. F. M. S.

April 19th, Mr. and Mrs. WALTER SMALL and two children, and Mr. and Mrs. E. R. BRECKEN, all C. M. M., and Dr. A. M. WESTWATER, U. F. C. S.

April 22nd, Dr. and Mrs. A. P. LAYCOCK and two children, and Misses J. R. ANDERSON, M. G. MOWER, F. A. R. BAKER and E. WALLIS, all C. I. M., and Miss H. SMITH, E. S. P. G. M.

April 23rd, Rev. G. E. SIMMONS, C. C. M.

April,—Rev. and Mrs. S. TANNEKVIST and four children, S. M. S.



